Library of the Theological Seminary,
PRINCETON, N. J.

BX 9211 .C4 S32 1892
Chicago (Ill.). Second
Presbyterian Church.
The Second Presbyterian
Church of Chicago

LIBRARY OF PRINCETON
MAY 1918
THEOLOGICAL SEMINARY

THE

SECOND PRESBYTERIAN CHURCH

OF

CHICAGO.

JUNE 1ST, 1842, to JUNE 1ST, 1892.

1892.

CHICAGO:
KNIGHT, LEONARD & CO., PRINTERS.

I.

AN HISTORICAL SKETCH

FROM MATERIAL COLLECTED BY

THOMAS B. CARTER

AND EDITED BY

JOHN C. GRANT.

A COMMITTEE APPOINTED THERETO AT A MEETING OF THE CHURCH.

II.

A LIST OF THE MEMBERS OF THE CHURCH

1842-1892.

PREPARED BY

HENRY M. RALSTON.

CLERK OF THE SESSION.

III.

AN ACCOUNT OF THE EXERCISES

CONNECTED WITH THE

SEMI-CENTENNIAL ANNIVERSARY OF THE CHURCH

HELD JUNE 19 TO 22, 1892,

ARRANGED BY THE PASTOR.

REV. SIMON J. McPHERSON, D.D.

ILLUSTRATIONS.

	Opposite Page
The Church on Randolph Street, near Clark Street,	27
The Saloon Building, ...	29
The Spotted Church, corner of Wabash Avenue and Washington Street, ...	31
The Present Church Building, Corner of Michigan Avenue and Twentieth Street, ...	40
Interior of present Church Building as it appeared during the Semi-Centennial Celebration, ...	212

PORTRAITS.

George Armour, ...	45
Bradford Y. Averell, ...	231
Oscar F. Avery, ...	42
Elihu Baker, ...	58
William H. Brown, ...	19
Edward Brust, ...	239
Isaac H. Burch, ...	70
Thomas B. Carter, ...	68
George C. Clarke, ...	237
John Crerar, ...	139
Dr. F. Crumbaugh, ...	145
Rev. E. F. Dickinson, ...	87

	Opposite Page
Rev. Ezekiel Folsom,	133
Rev. J. Monro Gibson, D.D.,	xiii, 53
William R. Gould,	38
Zwinglius Grover,	63
E. H. Haddock,	226
Rev. A. W. Henderson,	73
Cyrus F. Hill,	241
John W. Hooker,	223
Reuben D. Jones,	60
Charles P. Kellogg,	74
Hiram F. Mather,	66
John W. McGenniss,	34
Rev. S. J. McPherson, D.D.,	xiii, 55
Mrs. Mary E. Munger,	129
Peter Page,	232
Rev. R. W. Patterson, D.D.,	xiii, 49
Mrs. R. W. Patterson,	50
Mrs. Clarissa C. Peck,	134
Robert W. Ralston,	91
B. W. Raymond,	xiv
Mrs. B. W. Raymond,	137
Mark Skinner,	64
James A. Smith,	36
George W. Snow,	33
Elisha Wadsworth,	24
Mrs. Ann E. Webster,	23
John Wentworth,	127
Rev. J. Ambrose Wight,	95
Sylvester Willard,	xvii
John C. Williams,	20

CONTENTS.

	Page
Preface,	xi
List of Pastors,	xiii
List of Elders and Deacons,	xiv
List of Trustees,	xv
List of Superintendents of the Sunday-school,	xvii
Organization,	19
Original Members,	19
Reasons for Organization,	21
Additions to the Church, 1842–43,	26
Places of Worship,	27
The Building on Randolph Street,	27
The Spotted Church,	31
The Present Church Building,	40
Basis of Union of the Second and Olivet Churches,	41
Pastors,	48
Rev. Robert W. Patterson, D.D.	48
Rev. J. Monro Gibson, D.D.	53
Rev. Simon J. McPherson, D.D.	55
The Session,	57
Discipline,	68
Trustees,	70

PAGE

THE SUNDAY-SCHOOL OF THE CHURCH, . . . 72
MISSION WORK OF THE CHURCH (City), . . 76
Howe Street Sunday-school, ... 76
Moseley Mission, ... 77
The Eleanor I. Reid Kindergarten, . . 84
Rev. E. F. Dickinson, ... 87
Bethany Mission, ... 88
Burr Mission, ... 91
OTHER CHURCHES, ... 93
North Presbyterian Church, ... 93
Westminster Church, ... 94
Olivet Church, ... 94
Immanuel Presbyterian Church, . . . 88
REVIVALS, ... 96
MISSIONARY AND BENEVOLENT ORGANIZATIONS, . 100
The Dorcas Society, ... 100
Woman's Foreign Missionary Society, . . 105
The Young Ladies' Foreign Missionary Society. 108
The Woman's Home Missionary Society, . 109
The Presbyterian Hospital Committee, . . 112
The Work of the Young People of the Church 113
The Industrial School, ... 117
MUSIC, ... 118
PRESBYTERIANS AND CONGREGATIONALISTS, . . 122
The Plan of Union, ... 122
Galena Seminary, ... 122
Lake Forest University, ... 123
Religious Newspapers, ... 124
PERSONAL, ... 127
Mrs. Mary E. Munger, ... 128

PAGE

Rev. Ezekiel Folsom, ... 133
Mrs. Clarissa C. Peck, ... 134
Mrs. B. W. Raymond, ... 136
Mr. John Crerar, ... 137
Sextons, ... 143

CONTRIBUTIONS FOR BENEVOLENT PURPOSES, . 144

INFLUENCE OF THE CHURCH ON THE NORTHWEST, . 148

LIST OF MEMBERS OF THE CHURCH, 1842–1892, . 153
Names of Absent Members, . . . 154
Names of Present Members, ... 157
Names of Members Deceased, Dismissed, or Ordained to the Ministry, ... 176

CELEBRATION OF THE FIFTIETH ANNIVERSARY, . 207
Preliminary Arrangements, ... 209
First Day—Jubilee Services, Sunday, June 19, Morning Worship, ... 213
Anniversary Sermon, . . . 217
Memorial Hymn, ... 241
Jubilee of the Sunday-schools, . . 241
Names of the Officers and Teachers of the Sunday-school, 1891–1892, ... 249
Names of Members of the Sunday-school, June, 1892, 250
Union Communion Service, . . . 253
Dr. Gibson's Letter, ... 258
Second Day—Fellowship Meeting, . . 267
Addresses, ...
The Pastor, ... 267
Dr. Patterson, ... 268
Dr. Barrows, . . . 278
Dr. Withrow, ... 284

PAGE

Dr. McClure, ... 288
Dr. Totheroh, ... 293
Rev. Mr. Hubbell, ... 297
Third Day—The Social Reception, . . 300
Dr. Henson's Address, ... 305
Dr. Gunsaulus' Poem, ... 311
Fourth Day—Prayer Meeting, participated in by
Rev. A. S. Wight, ... 313
Mr. N. S. Bouton, ... 320
Dr. Andrews, ... 324
Mr. S. D. Ward, ... 331
Gen. S. L. Brown, ... 333
Rev. E. R. Davis, ... 339
Letters, ...
Rev. J. Monro Gibson, D.D. . . 340
Rev. M. Woolsey Stryker, D.D. . . 340
Rev. Jeremiah Porter, D.D. . . . 341
Rev. Charles E. Cheney, D.D. . . 343
ERRATA AND ADDENDA, ... 344
INDEX, ... 345

EDITOR'S PREFACE.

At a meeting of the Church and Congregation held December 29, 1886, Messrs. Thomas B. Carter Edward G. Mason and John C. Grant were appointed a committee to prepare an historical sketch of this Church.

Mr. Mason, to the sincere regret of the other members of the Committee, did not find it convenient to accept the appointment. Mr. Carter, as the only male survivor of the charter members of the Church, as a member of the Board of Trustees for many years in its early history, and as the senior member of the Session, was especially fitted to collect the materials. This he has done with rare perseverance and fidelity; supported by his love for the Church in a labor which has at times severely taxed his strength.

Dr. Patterson has kindly answered many questions from the marvelous stores of his ready memory. From the frequent and extended interviews to which he has consented, much has been learned which will be of increasing interest in years to come.

No attempt at analysis or deduction has been made in the strictly historical part of this book.

In all the cases where the facts themselves were not their own best interpreters, they have been examined and their relations made plain by the speakers who participated in the exercises of the Semi-Centennial Celebration.

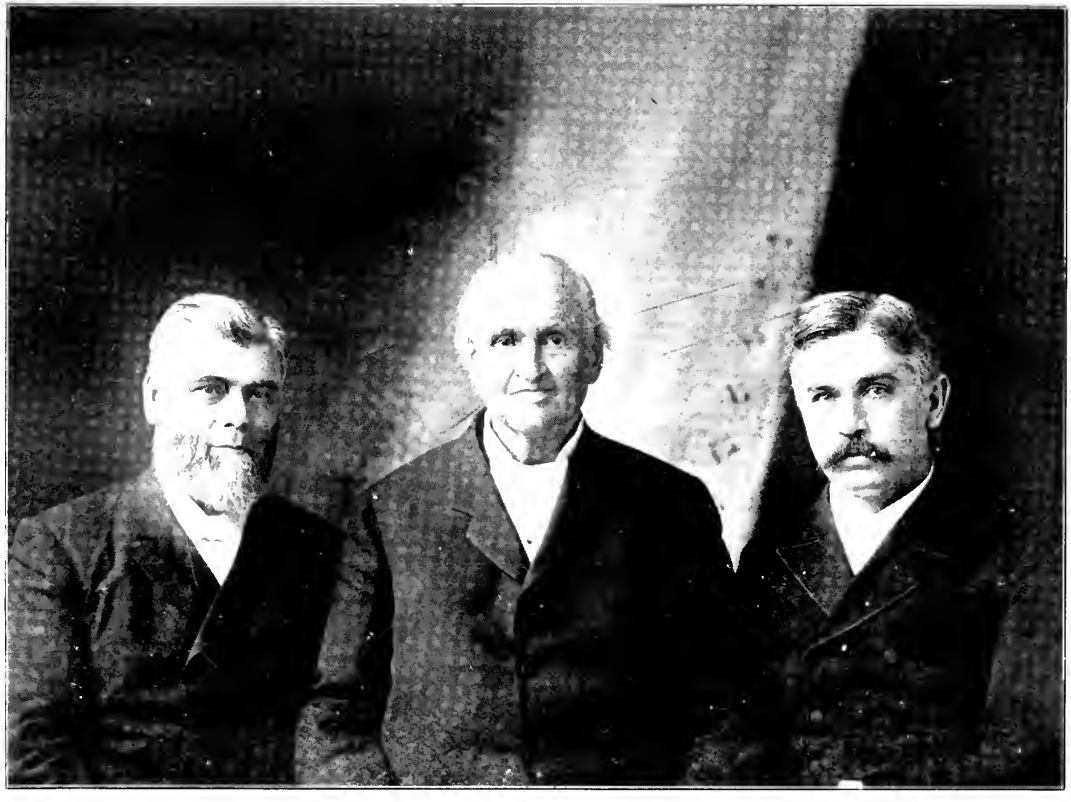
In editing this sketch those parts of Mr. Carter's manuscript and of Dr. Patterson's notes that relate to those now living have been omitted, or rather reserved for the use of the Committees which shall have charge of future Historical Sketches.

All who are interested in the development of Chicago, and in the history of this Church, which is peculiarly typical of Chicago, will realize how much is due to Mr. Carter and to Dr. Patterson, by whose kindness this sketch has been made possible.

Important assistance has been received from Dr. McPherson, Col. H. W. Jackson, Mr. Henry Keep, Mr. S. D. Ward, Gen. S. L. Brown, Mrs. P. A. Avery, Mrs. M. J. Nealir, Mrs. M. B. Campbell, Mrs. C. L. Page, Mrs. Wallace Barker, Miss F. Cundall and Miss Bertha Baker, whose contributions to the work have been printed with only such modifications as were required to make the narrative continuous.

JOHN C. GRANT, *Editor.*

CHICAGO, September 1, 1892.



REV. J. M. GIBSON, D.D REV. R. W. PATTERSON, D.D. REV. S. J. McPHERSON, D.D.

PASTORS.

REV. ROBERT W. PATTERSON, D.D.
1842—1873.

—

REV. J. MUNRO GIBSON, D.D.
1874—1880.

—

REV. SIMON J. McPHERSON, D.D.
1882 ——.

ELDERS.

ARRANGED IN THE ORDER OF THE YEAR OF THEIR ELECTION.

(Both dates inclusive.)

*Benjamin W. Raymond,	1842–83
*William H. Brown,	1842–67
*‡Sylvester Willard,	1842–3
*John C. Williams,	1843–65
*‡Seth Johnson,	1843–5
Thomas B. Carter,	1845–—
*‡J. Ambrose Wight,	1848–56
*‡Reuben D. Jones,	1856–62
*‡Elihu Baker,	1856–7
‡D. R. Holt,	1856–61
*Zwinglius Grover,	1862–91
*Hiram F. Mather,	1862–8
John S. Gould,	1866–—
*‡Mark Skinner,	1866–80
‡George E. Purington,	1866–68
‡George M. High,	1869–73
‡Henry J. Willing,	1869–77
†*Oscar F. Avery,	1871–79
†*Frederick Crumbaugh,	1871–79
*George Armour,	1877–91
Erastus Foote,	1877–—
George C. Benton,	1877–—
*Edward Brust,	1882–7
Henry M. Ralston,	1882–—
Henry P. Merriman,	1882–—
Thomas Dent,	1884–—
Asa G. Pettibone,	1884–—
William M. Baker,	1888–—
John C. Grant,	1888–—

* Deceased. ‡ Removed to other Churches. † From the Session of Olivet Church.

BOARD OF DEACONS.

CHOSEN OCTOBER 31ST, 1888.

George W. Cass.
Harlan D. Cook.
Lester Curtiss.
William F. Hunt.
John G. Moore.
Frederic W. Steele.

J. C. Calhoun

TRUSTEES.

ARRANGED IN THE ORDER OF DATE OF FIRST ELECTION.

There is no record of the election of 1843; it has been supposed that the old Board held over.

(Both dates inclusive.)

*William H. Brown,	1842–1855
*George W. Merrill,	1842–1845
*Elisha Wadsworth,	1842–3, 1846–7
Silas B. Cobb,	1842–4
*Mark Skinner,	1842–3, 1858
*H. G. Hubbard,	1844
*John W. Hooker,	1844–5, 1859–60
Thomas B. Carter,	1844, 1846–50
*John High, Jr.,	1845, 1851–2
*E. H. Haddock,	1845, 1858–9
*George Collins,	1845–52
*Benjamin W. Raymond,	1846–55
*George W. Snow,	1848–51
Josiah H. Reed,	1852–55
*Peter Page,	1853
*James A. Smith,	1853–61
Charles H. Quinlan,	1854–8
John H. Dunham,	1856–7, 1861–4
*I. H. Burch,	1856–60
*Harvey M. Thompson,	1856–7
*Charles G. Wicker,	1859–64
*Fred Tuttle,	1860
*William R. Gould	1861–8
Benjamin V. Page,	1861–5
Henry Johnson,	1862–4
*John W. McGenniss,	1865–8
William Blair,	1865, 1867 8
P. L. Yoe,	1865–6
*Walter Kimball,	1866–8
*George Armour,	1866, 1869–70
*Charles P. Kellogg,	1867–8
Edward S. Isham,	1869–71
Albert J. Averell,	1869–70
*George C. Clarke,	1869–87

* Deceased.

*John Crerar,	1869–89
John S. Gould,	1871–92
Eugene S. Pike,	1871
Franklin D. Gray,	1872–92
*John L. Thompson,	1872–8
Robert T. Lincoln,	1879–89
Norman Williams,	1888–92
Huntington W. Jackson,	1890–92
Edward G. Mason,	1890–92

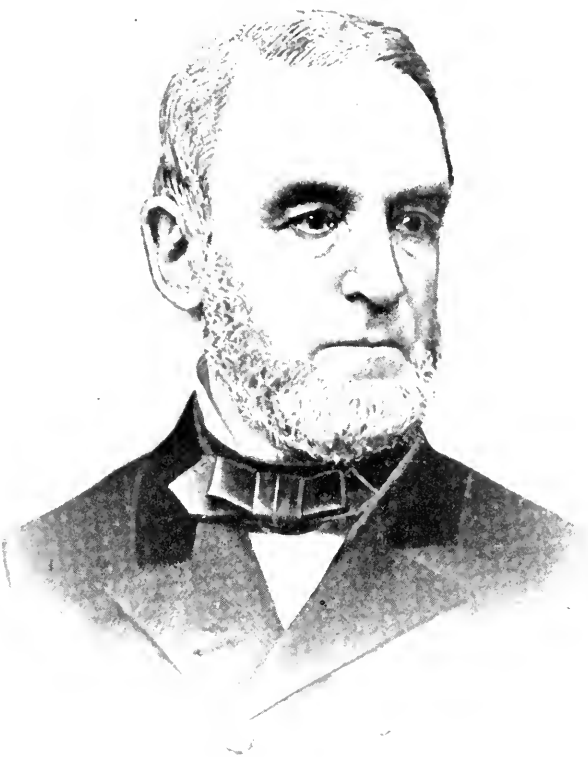
* Deceased.

S. Willard

SUPERINTENDENTS OF THE SUNDAY-SCHOOL.

*Sylvester Willard,	1842-3
*William H. Brown,	1843-4
*Rev. A. W. Henderson,	1844-6
*J. Ambrose Wight,	1846-52
*William Bross,	1852-4
DeVillo R. Holt,	1854-61
H. F. Waite,	1861-2
*Zwinglius Grover,	1862-4
Albert R. Sabin,	1864-7
Kirk Hawes,	1867-71
Henry P. Merriman,	1871-3
Nathaniel S. Bouton,	1873-4
John F. Nichols,	1874-5
Nathaniel S. Bouton,	1875-7
*Charles P. Kellogg,	1877-8
Henry M. Ralston,	1878-81
Hugh M. Boice,	1881-3
Henry M. Ralston,	1883-7
*Cyrus F. Hill,	1887
Charles L. Page,	1887-8
Turlington W. Harvey,	1888-

* Deceased.



W. H. Brown

ORGANIZATION.

1842–1892.

The Second Presbyterian Church of Chicago was organized under the general law of 1835, on the first day of June, 1842, by the following named persons, all of whom were received by letter from the First Presbyterian Church of Chicago:

ORIGINAL MEMBERS.

Brown, William H.
Brown, Mrs. Harriet C.
Carter, Thomas B.
Carter, Mrs. Catherine R.
Dole, George W.
Fullerton, Mrs. A. N.
Gage, Mrs. Sarah
High, John
High, Mrs. Elizabeth
Hooker, John W.
Hooker, Mrs. J. W.
Johnson, Seth
Johnson, Mrs. Seth
Merrill, George W.
Moseley, Flavel
Raymond, Benjamin W.
Raymond, Mrs. Amelia
Starkweather, Charles R.
Starkweather, Mrs. M. E.
Webster, Mrs. Ann E.
Willard, Sylvester
Williams, John C.
Williams, Mrs. J. C.
Wright, Miss Frances S.
Wright, Mrs. John
Wright, John S.

Of these original members there are living (June 1st, 1892) Mr. Thomas B. Carter and Mrs. Ann E. Webster.

This was the first colony sent out by the Presbyterian churches of Chicago.

The meeting for ecclesiastical organization was held in the First Baptist Church, then located on the southeast corner of Washington and La Salle streets,

the site of the present Chamber of Commerce Building. The organization was perfected by a committee from the Presbytery of Ottawa,* Illinois, with which the First Church was ecclesiastically connected. Rev. Flavel Bascom, pastor of the First Church of Chicago, and Rev. George W. Elliott, of Ottawa, composed this committee, and by them the persons whose names were attached to the petition to be organized into a church, to be called the Second Presbyterian Church of Chicago, were set apart and constituted as such.

After the ecclesiastical organization was thus effected, and at the same meeting, Benjamin W. Raymond, Willian H. Brown and Sylvester Willard, all of whom had been elders in the First Church, were chosen elders for the Second Church.

A call which had been presented to Robert W. Patterson, a licentiate of Cincinnati Presbytery, to become the Pastor of the new church, was then and there accepted.

The pastor's salary was fixed at $600 per annum—a sum not so inadequate as it would now seem to be.† This salary was increased from time to time till it reached $5,000, where it remained for many years.

---

* Ottawa was a large and quite important place in those days. It did not stand as a rival to Chicago, but the first settlement of Presbyterians was in the Southern part of the State and advanced North, and as Presbyterian churches were organized they were connected with the Presbytery of Ottawa. The Presbytery of Ottawa was afterward divided into three. The Presbyteries of Freeport and of Chicago now occupy the Northern part of the State.

† By the Constitution of 1818 the salary of the Governor and of the Judges of the Supreme Court (of Illinois) was limited to one thousand dollars. By the Constitution of 1848 the Governor's salary was increased to fifteen hundred dollars and that of the Judges of the Supreme Court to twelve hundred dollars.

JOHN C. WILLIAMS.

The following account of the legal organization of the Church is taken from the minutes of the Board of Trustees:

"Pursuant to notice given on Sunday, July 3rd, 1842, a meeting of the members of the Second Church and Congregation was held in the City Saloon* on Wednesday afternoon, July 6th, at three o'clock, for the purpose of electing trustees for the ensuing year. On motion, Mr. Flavel Moseley was appointed Chairman and Mr. T. B. Carter, Secretary.

It was resolved that five be the number of trustees, and that they be chosen by ballot, voting for all at the same time, and that the society be known as the Second Presbyterian Church in the City of Chicago.

The following persons were duly elected trustees for one year: William H. Brown, George W. Merrill, Elisha S. Wadsworth, Silas B. Cobb and Mark Skinner."

There were three principal reasons for organizing another Presbyterian Church at that time.

I. THE NEED OF ADDITIONAL CHURCH ACCOMMODATIONS.

The edifice of the First Church, then located on Clark street, south of Washington street (on the south corner of the alley) fronting east, had been twice enlarged, in 1838 and in 1840, and the limit of its seating capacity was fast being reached. The city was

* The public hall of the city was called the "Saloon." The word was not used in its present sense, in regard to this hall.

rapidly increasing in population, numbering now not far from five thousand, and the Church in its membership and attendance felt the effect of municipal prosperity.

The settlement of Rev. Flavel Bascom, as the second pastor* to the First Church, in the fall of 1840, had been preceded and followed by extensive revivals, and large numbers had been added to the only Presbyterian Church in the city. The First Church had grown to be large considering its accommodations.

They had from four to five hundred members, and they thought that a colony could well be spared, and Dr. Bascom agreed that the time had come when it was desirable that another church should be organized. The growth and all considerations taken together indicated that it would be a wise thing to do.

II. OPPORTUNITY OF OBTAINING A PASTOR.

After the resignation of Rev. John Blatchford from the pastorate of the First Church in August, 1839, the Church extended a call to Rev. Flavel Bascom, then Superintendent of Home Missions in Illinois, under the care of the American Home Missionary Society. This call was accepted on condition that the Church would permit him to close his Home Missionary work and to assume the pastorate in the fall. During the interval Rev. Mr. Bascom secured the services of Mr. Patterson, then a recent graduate

* Rev. Jeremiah Porter, D.D., minister, 1833-1837. Rev. John Blatchford, D D., pastor, 1837-1839.

A. E. Watkins

of Illinois College and Lane Theological Seminary, not yet ordained.

Mr. Patterson filled the vacant pulpit during the summer and fall, until the installation of Rev. Mr. Bascom in November, 1840, to the eminent satisfaction of the Church and congregation. He seemed specially fitted to take up the work which must evidently soon be done by some one, and was not less attracted to Chicago than the people of Chicago to him.

After further theological study, Dr. Patterson visited the East, and on his return went to Monroe, Mich., and served the Presbyterian Church there acceptably for some months. He returned to Chicago in the spring of 1842, his steps being guided by a manifest Providence. The need of another Church and the presence in the city of the man for its pastor, gave an immediate impulse to the movement. Whatever secondary causes may have influenced the establishment of the Second Church, the primary cause was, without doubt, a people who had found a pastor.

III. POLITICAL SITUATION.

In common with the rest of the United States, Chicago felt the force of the political questions which were then so strongly presented to the consideration of every intelligent community.

The acknowledgment of the evil of slavery seemed to do little toward suggesting a satisfactory remedy. The conservative position which was held by many Christian men, in those troublous times, caused many to believe that it was the part of a wise

prudence to avoid the discussion in the Church and on the Sabbath of questions upon the details of which there was so much disagreement—especially as these discussions inevitably became heated, and often acrimonious as public feeling on the subject increased.

While *no Presbyterian minister or Church in the Presbytery of Ottawa favored the perpetuation of slavery*, there was wide difference of opinion in regard to the best means of dealing with what all recognized as an evil, and in regard to the moral responsibility of Church members in connection with the system. There were many Christian men who could not rest so long as slavery existed, by whom the abolition of slavery was urged in season and out of season. There were others no less loyal to the principles of liberty, to whom the means advised by the more radical seemed harsh or unwise. Those who lived in the North West in those days testify that the ability to *preach* anti-slavery politics was in some churches almost a test of Christian sincerity; while in other churches the ability to abstain from what was then first called "politics in the pulpit," was considered a test of Christian prudence. Between these extreme views could be found all the intermediate possibilities of belief in regard to duty and expediency as related to the slavery question.

The First Presbyterian Church was composed of members who had been reared in widely separated localities, with the most different surroundings; and the most various, and in some cases the most incom-

E. J. Mellonotte

patible views were represented by the different members. The increasing population of the city made it easy for men who thought substantially alike to form organizations which should contain a sufficient number of sympathizers to secure strength and prosperity. This was seen clearly by the Pastor of the First Church, and it led him to encourage the organization of another church. In fact many new churches went off, from time to time, from the old First Church, which, nevertheless, or rather on this account, presents a remarkable and unbroken record of usefulness and progress. While the conservatives with Dr. Patterson were pushing forward the work of the Second Church, a large number who had sympathy with President Finney's Oberlin views in regard to sinless perfection, with others who held very advanced views on the slavery question, were drifting into or founding Congregational churches, whose polity adjusted itself more easily to their needs.

American political history for the first twenty-five years after this Church was founded stands by itself in the annals of the world. The results which were finally obtained reflect the utmost credit on the Christian courage of all the branches of the Church. The divinely appointed course of events enabled the most conservative of the Presbyterians and the most radical of the Congregationalists to demonstrate to the world that they not only believed in the same God, but that they had the same respect for law, the same belief in the political equality of man, and the same intense love of liberty for themselves and for all the human race.

The relations which have always existed between the First and Second Churches have been most happy; their houses of worship have always been near together, their pastors have been devoted friends, and the members of the two churches and congregations have been constantly drawn together by the bonds of a common social, business and religious interest. There are no two churches in the country to which the common, and too often meaningless, epithet of "Sister Churches" could be more properly applied.

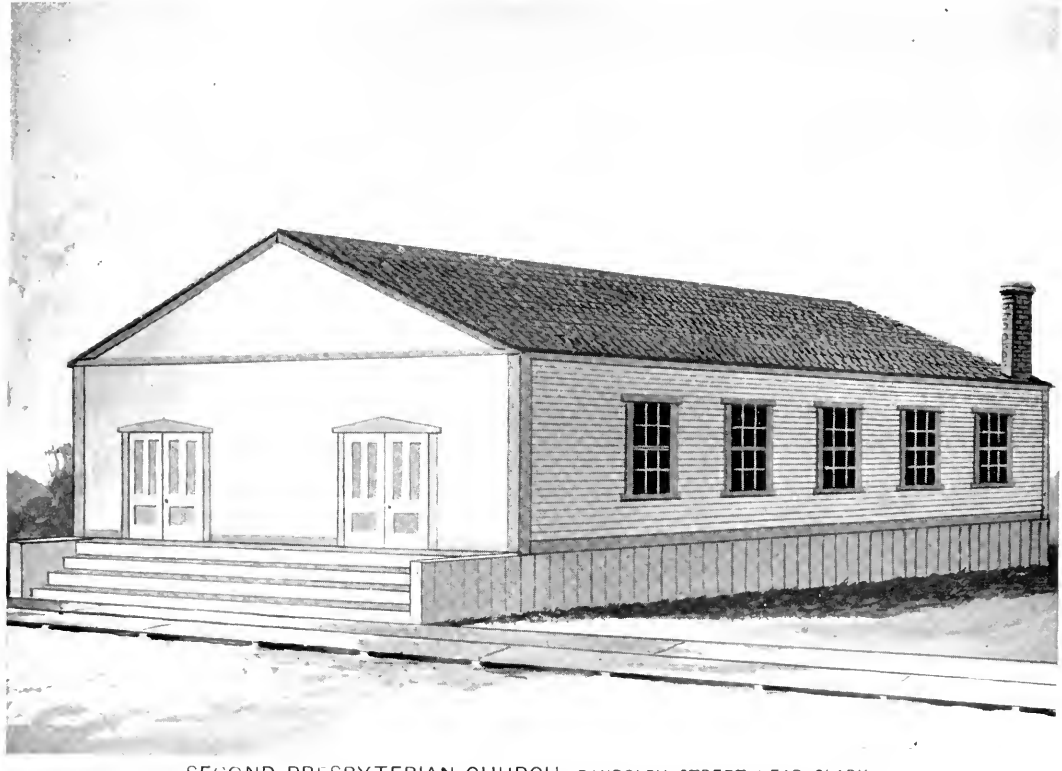
During the first year of its existence the new Church received the following thirty-four accessions to its membership, nine of whom are known to be living.

ADDITIONS TO THE CHURCH—JUNE 1, 1842–JUNE 1, 1843.

Arranged in the order in which they were received into the Church.

Names.	How admitted.	When admitted.
*Couch, Ira H.	Letter.	August 6, 1842.
Wilson, Mrs. Agnes	Letter	August 6, 1842.
*McKey, Miss Sarah	Letter.	August 6, 1842.
‡Hubbard, Mrs. Juliette E.	Letter.	August 6, 1842.
*Beaumont, Mrs. Esther	Letter.	August 6, 1842.
Brown, S. Lockwood	Letter.	August 6, 1842.
*Jones, Mrs. Frances	Letter.	August 6, 1842.
*Whiting, Samuel B.	Profession.	October 15, 1842.
*Spear, Mrs. Valeria	Letter.	October 15, 1842.
*Boyer, Mrs. Elizabeth	Letter.	October 15, 1842.
*Tyler, Elmer	Letter.	October 15, 1842.
Tyler, Mrs. Elmer	Letter.	October 15, 1842.
Harmon, Miss Sophia	Letter.	October 15, 1842.
*Page, Mrs. Jane E.	Profession.	December 27, 1842.
Hastings, Francis H.	Letter.	December 27, 1842.

* Deceased.
‡ Dismissed to other churches.



SECOND PRESBYTERIAN CHURCH RANDOLPH STREET NEAR CLARK.

Names.	How admitted.	When admitted.
†Seely, Mrs. Eliza Jane	Profession.	January 3, 1843.
*Taylor, Matthias	Letter.	January 3, 1843.
‡Taylor, Mrs. Matthias	Letter.	January 3, 1843.
?Clark, Mrs. Letitia	Letter.	January 3, 1843.
*Taylor, Mrs. Charles	Letter.	January 3, 1843.
*Wessencraft, Mrs. Jane	Letter.	January 3, 1843.
*Lord, Erastus D.	Profession.	April 1, 1843.
?Taylor, Hudson K.	Profession.	April 1, 1843.
*Meacham, Silas	Profession.	April 1, 1843.
‡Meacham, Mrs. Rebecca	Profession.	April 1, 1843.
‡Meacham, Miss Augusta	Profession.	April 1, 1843.
*Beardslee, Mrs. Caroline W.	Profession.	April 1, 1843.
*Ladd, Mrs. Mary Jane	Profession.	April 1, 1843.
*Campbell, James	Letter.	April 8, 1843.
?Campbell, Mrs. Jane	Letter.	April 8, 1843.
*Chapin, Mrs. Susan	Letter.	April 8, 1843.
*Kasson, Mrs. Melinda	Letter.	April 8, 1843.
†Wier, J. B.	Letter.	May 14, 1843.
†Wier, Mrs. J. B.	Letter.	May 14, 1843.

PLACES OF WORSHIP.

1. The Building on Randolph Street.

After the organization of the Church‖ was completed and the enterprise fairly launched, it became important and necessary to find a place for worship.

* Deceased.

† Relations with the Church dissolved.

‡ Dismissed to other churches.

? Present status not known.

‖ There were at this time seven organized churches in the city besides the Second Presbyterian, viz.: The First Presbyterian (organized 1833), on Clark street, near Washington street, fronting east. Rev. Flavel Bascom, Pastor; The First Baptist (organized 1833), on the southeast corner of La Salle and Washington streets. Rev. Charles B. Smith, Pastor; The First or Clark Street Methodist (organized as a Mission 1831), southeast corner of Clark and Washington, Rev. N. P. Cunningham, Pastor; The St. James Episcopal (organized 1834), on the corner of Cass and Illinois streets, Rev. Isaac N. Hallem, Rector; The Church of the Messiah (First Unitarian, organized 1836), on Washington street, east of Clark, fronting south, Rev. Joseph Harrington, Pastor; The First German Evangelical (Evangelical Association organized 1840), on the northeast corner of Wabash avenue and Monroe street, Rev. S. F. Wahl and Rev. G. A. Blank, Pastors; St. Mary's Roman Catholic (organized 1833), near the corner of Lake, west of State street. None of these churches thought it would be necessary to move from their convenient locations for many years, if at all.

The most available place at that time was the public hall in the third story of the building on the south-east corner of Lake and Clark streets, then known as the "Saloon Building." Here the Church found a home for several Sabbaths, and then for a season in the Unitarian Church, by invitation of the trustees of that church.

The congregation at once commenced the work of securing a suitable location for a church building.

The lot selected for the Second Presbyterian Church was on the south side of Randolph street, eighty feet east of Clark street. The work of building was commenced July 9th, and carried on until the completion of a comfortable and comely structure, forty by sixty feet, which was dedicated to the worship of God on the 13th of September, 1843; on the 14th of September, Mr. Patterson was ordained and installed by the Presbytery of Ottawa.

This little church had neither parlor, kitchen nor cupboard; lecture room, session room nor Sunday-school room. The choir gallery was between the two front doors. During the singing the congregation rose and turned about, facing the choir, with their backs to the pulpit. This was in accordance with the custom of the times, both East and West. Facing the music has always been a Christian characteristic, and as the leadership of the singing changed from the precentor in front of the pulpit to the choir opposite the pulpit the congregation changed position, during the singing, to correspond. It was only after much weary discussion that the churches aban-

THE SALOON BUILDING.

doned the elaborate choir lofts opposite the pulpit, and adopted the present desirable arrangement of having organ and choir behind the pulpit. Abandoned choir galleries are to be seen in most of the older church buildings. The hymn book was the Church Psalmist, a collection of hymns without accompanying music. There were times, especially in the spring of 1843, when the mud made Clark and Randolph streets quite impassable for carriages. The sidewalk in front of the church consisted of two boards laid lengthwise parallel. Many of the Chicago sidewalks had but one board. On this a single person could walk with ease, but two could not walk together very well, even if agreed.

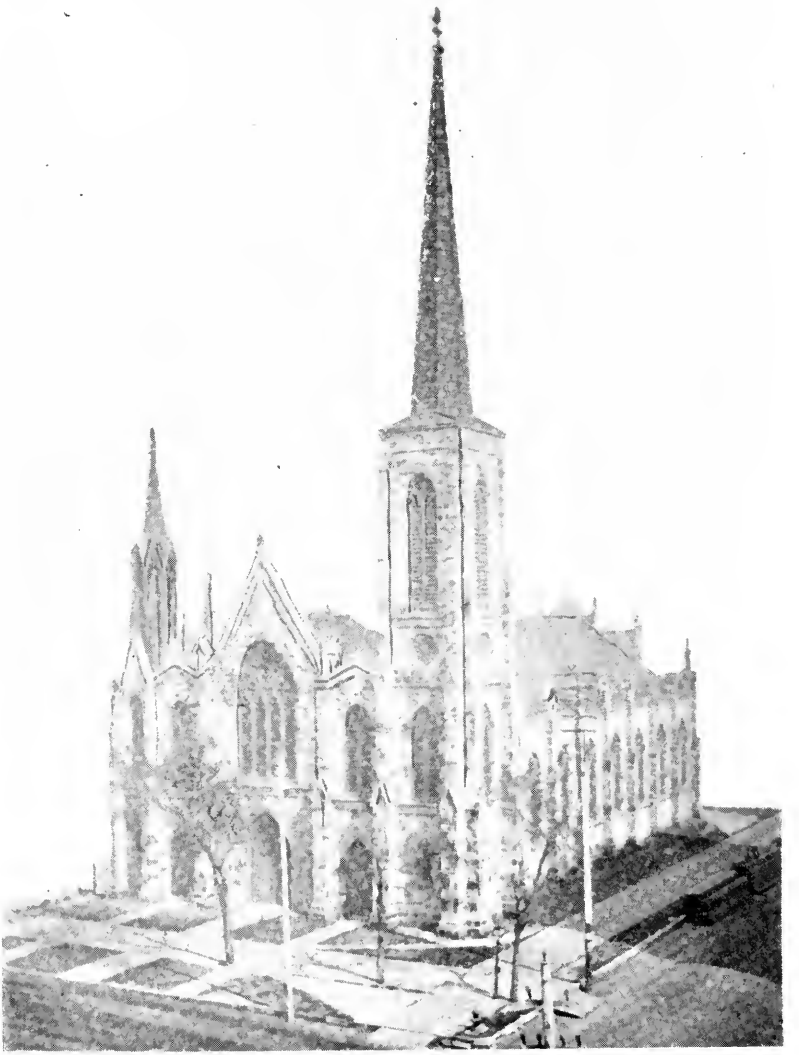
The thick boards or logs at the crossings made them passable. Occasionally it required all the patience and ingenuity which the citizen could summon to overcome the badness of the streets. Sometimes people would harness a horse to a broad-wheeled cart, improvise a seat, drive to the church, or as near as they could get to it, back the cart to the board sidewalk, and so reach the church steps, and after service would return home in the same way. Public sentiment sanctioned this primitive mode of getting to and from church and church sociables. Dr. Patterson, however, says that this method was introduced from Detroit, and that it was not the normal Chicago method of going to church in those days.

In 1843 the question of increasing the attendance came before the trustees soon after the building was completed. At the trustees' meeting a suggestion

was made that the members of the congregation should take pains to solicit their friends to attend the Church. At this juncture Mr. S. B. Cobb, one of the trustees, suggested that it would be better to enlarge the church by sawing it in two and inserting twenty feet. This plan would make personal solicitation unnecessary, and would, in Mr. Cobb's opinion, bring about the desired results. Some thought that it would be better to fill up such seats as were vacant, and that when these were all filled money might be profitably spent in enlarging the building. Mr. Cobb's counsels, however, prevailed, and the enlarged place of worship was filled as soon as it was ready for occupancy.

In 1847 the building was again enlarged by the addition of twelve feet to its length.

The location was soon found to be too near to the center of business, and the question of removal was claiming serious consideration when the last addition was made. Business recognized no ecclesiastical rights or boundaries, and it was fast crowding churches out of their central locations. The lot (80 by 170) on which this first structure was built, was bought of the State Bank of Illinois. The rear 90 feet was sold to the owners of the lots abutting it on Clark street, leaving 80 by 80 feet on Randolph street, which cost the Church about $20 per front foot. The building, erected thereon by James Campbell and Robert Freeman, cost about $1,600 more. This building with its two enlargements was the home of the Church less than nine years.



THE SPOTTED CHURCH.

NORTHEAST CORNER WABASH AVENUE AND WASHINGTON STREET.

II. The Spotted Church, Wabash Avenue and Washington Street.

In the winter of 1847 steps were taken for the purchase of another lot. After due consideration of price and location, the lot on the northeast corner of Wabash avenue and Washington street, 96 by 171 feet, was purchased on "Canal Terms,"* of Julius Wadsworth, for $5,000, or at the rate of a little more than $52 per front foot. Mr. Wadsworth agreed to deduct $250 from this price if all payments were promptly made. In the meantime a subscription had been started for raising the money to build the church. The amount subscribed was about $15,000, which was thought sufficient to warrant the beginning of the new building. The population of Chicago had meantime increased very rapidly.

The next question was an edifice worthy of the new location. A premium of $100 was offered for the best accepted plan. Only a few plans were offered, and one by a Chicago architect was accepted and the money paid. A building committee, consisting of Messrs. George W. Snow, John High, Jeremiah Price and T. B. Carter, was appointed to superintend the building. When the plans were more carefully examined, the committee became dissatisfied with the style of architecture and the probable strength and safety of the structure. Mr. Carter was going to the East on personal business, and he was requested to take the plans with him and consult some of the leading eastern architects. In accordance with these

* One-fourth cash; balance in one, two and three years, with 6 per cent. interest.

instructions, he first saw a prominent architect in Boston, who, upon a careful examination, pronounced the plans unsafe and pointed out the defects. Soon after Mr. Carter consulted an architect in New York City, who gave the same opinion concerning the safety of the proposed building. As Mr. Carter had no instructions to go further, he prepared to return to Chicago and report to the committee; but before leaving New York he had a conversation with Mr. Theodore McNamee, one of the building committee for the Church of the Pilgrims, then recently built on Union Square, New York, and stated to him the difficulties about the defective plans, and the need of better ones. Mr. McNamee, after finding out how much money could be put into the building, strongly advised the erection of a Gothic church, and introduced Mr. Carter to Mr. James Renwick, the architect of the Church of the Pilgrims. Mr. Renwick entered into the work with hearty interest, and made a sketch, with a careful estimate of the cost, which was within the proposed limit of $25,000. At a meeting of the congregation called for the purpose, the sketch was submitted and accepted, and the building committee was instructed to notify Mr. Renwick of the action of the Society, and to request him to complete the plan, with all necessary working drawings.

The congregation then voted to build with the bituminous limestone, found on the prairie, about four miles northwest of the Court House (now within the city limits), instead of with brick as at

GEO. W. SNOW.

first decided on. This stone was selected on the ground of its durability.

Work was commenced at once, under the superintendence of George W. Snow. Stone was quarried and hauled to the lot, and cut during the fall and winter of 1848. The foundations were put in during the spring and summer of 1849 and the corner-stone was laid in August of the same year.

During the summer of 1849 the building committee secured the services of Asher Carter, builder and architect, of Morristown, N. J., to superintend the future work on the structure. Before coming West he consulted with Mr. Renwick in regard to the details and working plans necessary to complete the building.

The work was pushed forward with vigor during the remaining months of 1849, and through the year 1850, until the building was finished, at a slight cost over the estimates first made. The building and lot cost something over $30,000. After the addition of the bell and clock the total cost was less than $40,000.

This beautiful building, probably the first Gothic church erected west of New York, was known throughout the land as "the Spotted Church of Chicago." Is is believed to have been the first specimen of a pure, simple Gothic structure ever erected in the West. It was dedicated to the worship of God, on Friday, the 24th of January, 1851, at 7 o'clock P. M.

The Spotted Church was, in its interior arrange-

ment, very similar to the present Church on Michigan avenue and Twentieth street. There were three entrances in front, opening into a large vestibule, and one in the rear, leading through a small vestibule into the lecture room and audience room. Two flights of stairs, one through the large southwest tower, and the other through the small northwest tower, led to the galleries. There was also a stairway from the rear entrance, leading to the organ loft and pastor's study. There were three blocks, or sections, of pews, in double rows, on the main floor, built in straight lines, instead of curved as now, with four aisles. The pews had doors. There were two sections, of four pews each, at right angles with the body pews, on either side of the pulpit. One section was against the east wall, and the other at the head of the outside tier of pews, and fronting the pulpit. These latter sections had each a large double pew—one owned and occupied by William H. Brown, and the other by Thomas Dyer.

The roof and side galleries were supported by large semi-clustered wooden columns. The front or west gallery was over the vestibule, between the towers. The nave, or body of the church, with its large columns, Gothic arches, traceries and partly timbered roof was, in its general outline and beautiful proportions, an acknowledged and attractive feature of the church. Although the interior finish was severely plain, with scarcely a moulding or ornament, the symmetry of the whole gave it its charm and satisfactory effect.

The side and front windows were of stained glass, made in New York, and are said to have been the handsomest then in the West.

The lecture room, seated with movable settees, was on the ground floor, in the rear of the church, with entrances from the church and street, as before noted, and was not quite as large as the one in the present church.

The Sabbath-school was held in the lecture room, and for a while an infant class was taught in the room over the lecture room. Bible classes were held in the main audience room.

When the congregation voted to buy an organ, the important question came up as to where it should be placed. The decision reached, after much consideration, was that it be put behind the pulpit, over the lecture room, using the space occupied by the infant class. The acoustic properties of the audience room were much improved by this change, and were equal to those of the best churches in the land.

The bell and clock were popular features in the equipment of the church. The bell, key of E flat, large, heavy and rich in tone, was a very important factor in securing the prompt attendance of the congregation at the regular services.

The clock gave its warning strike when it was time for the pastor to say, "In conclusion." Occasionally a stranger in the pulpit would prolong his discourse until he saw unmistakable evidence that some of the congregation wanted him to conclude, after the clock had finished striking twelve.

There was a pastor's study at the head of the stairs, over the rear vestibule, where Dr. Patterson prepared many of his sermons.

The pews in the church were roomy, nicely upholstered, and very comfortable. But Dr. Patterson seldom saw any of his congregation "nodding assent" to his well-prepared sermons.

As in the church on Randolph street, there was neither a ladies' parlor, session or trustees' room, Sunday-school room, infant class room, library, kitchen, pantry, nor any of the other appliances now deemed necessary to a well regulated, modern church. Yet the old church prospered without them, and grew to grand and successful proportions.

Soon after the purchase of the lot on Wabash avenue and Washington street, the "Canal Trustees"* voted to donate a lot to each of the congregations then established in the city, "out of such lots and lands as remained unsold belonging to, or held by, the said trustees for the building of the Illinois and Michigan Canal."

In accordance with this offer, the trustees of the Church selected the lot on the northwest corner of Michigan avenue and Monroe street, 76 by 162 feet, and received a deed therefor. Here many of the congregation wished the church to be built, and would not contribute toward the building on Wabash avenue, but

*The Illinois and Michigan Canal was built under a grant of land consisting of nearly 300,000 acres, made in 1827 by Congress to the State. Early in the forties the State became bankrupt; and as the canal was unfinished, the whole canal property was placed in the hands of three trustees. The lands granted commenced at Lake Michigan and extended along the Chicago River and the present route of the canal to LaSalle, and covered the odd-numbered sections for five miles on each side.

JAMES A. SMITH.

the large majority decided that the lot was *too far out of town*, and would not change the location which had already been selected.

The legislature gave the Church permission to sell the lot given by the canal trustees on condition that it should not be subdivided except on east and west lines. This condition was made at the request of people who had handsome residences in the block, and who feared that a division on north and south lines would damage their residence property. If dwellings were erected fronting on Monroe street, the rear of the lots would naturally be used for barns. Mr. P. L. Updike's residence was just north of this lot, and he bought the north eight feet for $250; Mr. Hiram Wheeler bought the south sixty-eight feet for $4,750; and the funds thus obtained were applied to the erection of the church approaching completion on Wabash avenue.

On the completion of the new church, the lot on Randolph street was sold to Judge George Manierre, C. B. Hosmer and M. C. Stearns, for $7,000. After the sale of that lot, the old building on Randolph street was sold for $211, in 1851, to members of the Clark St. M. E. Church, who moved it to lots owned by Orrington Lunt, on the corner of State and Harrison streets, where it was used for a Sunday-school and preaching station, which formed the nucleus of the State St. Methodist Church.

On the removal of this church, afterwards known as the Wabash Avenue M. E. Church, to the corner of Wabash avenue and Harrison street, the building

was sold to J. Y. Scammon, and was used by the Swedenborgians, for several years, as a church and school building. It was then moved to Prairie avenue, foot of Sixteenth street, where Mr. Scammon fitted it up for dwellings. After the fire a part of it was used as a grocery store for a few years. It is now owned by the Illinois Central Railroad Company, and is known as the Sixteenth street Station, a reminder of the humble beginnings of the Church.

The Church had occupied its edifice on Wabash avenue little more than fifteen years when the question of removal again came to the front. Wabash avenue was fast becoming a great business thoroughfare; the church was again surrounded by large wholesale business establishments, and the valuable corner was wanted for business purposes. J. V. Farwell & Co. offered $192,000 for the lot that twenty years before had cost the Society only $5,000.

The congregation was divided on the expediency of removal, and the sale of the property was not then made. But business still kept its onward and aggressive march, and the question then uppermost was, whether trade was to crowd out the Church, or the Church was to hold its own against the encroachments of business. The members of the Church and congregation were rapidly removing from their old homes far to the north or south, and some were already obliged to sever their connection with the old Church on account of its distance from their homes; so that the question of removal was soon to be set-

William R. Gould

tled by circumstances over which the Church had no control.

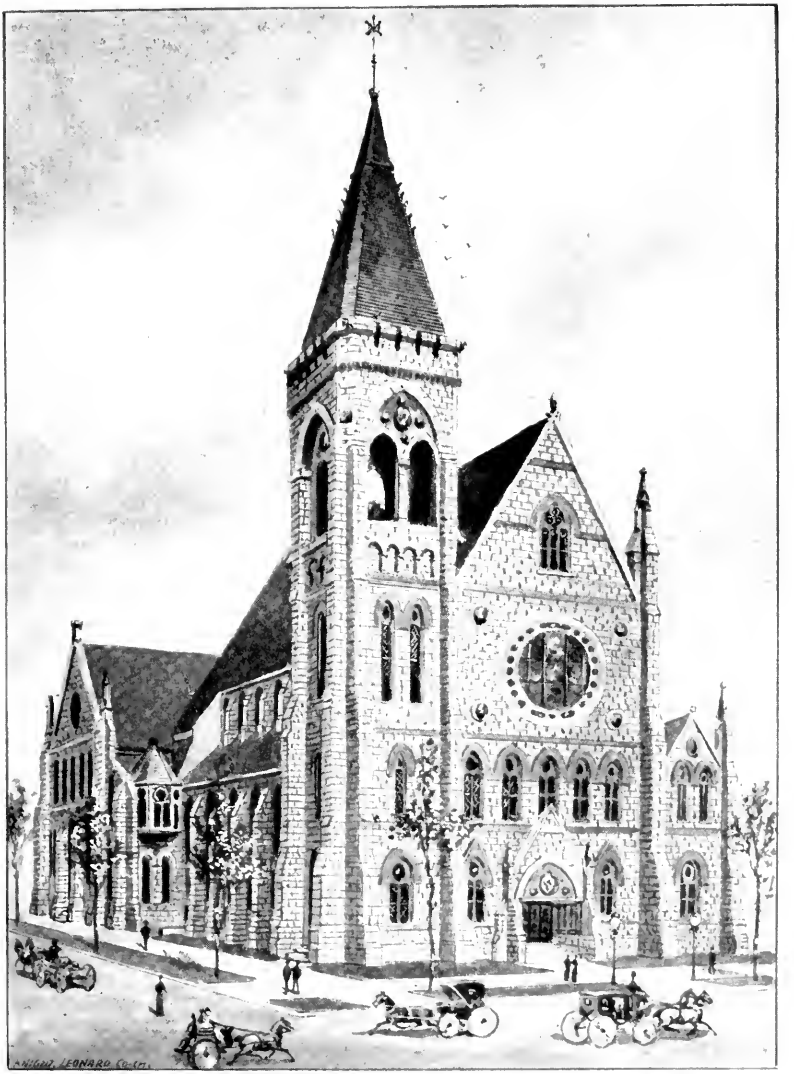
Meetings were then held, not only to confer about a new location, but to consider the rights of the members of the Society in the property, and whether the property interests could prevent the removal of the Church. At this juncture a proposition was introduced by Gov. Bross, and favored by others, that the Church or Society erect a large business block on the lot, with suitable rooms for business purposes on the first and second stories, and a large audience room for Church purposes on the third floor. The plan contemplated using the income from the buildings after incumbrances and expenses were paid, in aiding the building of other Presbyterian churches in the Northwest.

The principal objection offered to this plan of leaving the Church down town and erecting a block similar to the present Methodist Church block, was, that a great portion of the Church had moved to the southern part of the city, more had moved south than anywhere else, and that would oblige them to commence anew and build themselves a new Church entirely, leaving the old Church property where it was. If the other Presbyterian churches of the city at that time had agreed to bear their proportion of the expense of the proposed down-town Church, leaving it as a central Church, it would have been done, but the enterprise was rather too formidable for the Second Church to undertake alone.

III. The present Church Building, Michigan Avenue and Twentieth Street.

When it appeared that this proposition did not meet the views of a majority of the congregation, the project was abandoned, though not without the sincere regret of many of the congregation. Finally the Society came to a satisfactory understanding about the removal, and during the summer of 1871 the lot was sold to Timothy Wright for $161,000. The Society retained the ownership of the building. A lot was then purchased on the corner of Wabash avenue and 20th street, 109½ feet by 171, for $38,937.50. Plans were proposed for a new building, somewhat similar in style to the old one, and the excavation for the foundation was begun.

In the selection of this lot regard was had to the location of the Olivet Presbyterian Church, on the southeast corner of Wabash avenue and 14th street, so that the Second Church should not, by its near proximity, interfere with the prosperity of that Church; while the new location should be central with reference to the residence of its own members. After the location had been decided upon, and the purchase made, the Olivet Church made a proposition to the Second Church to unite with it on some basis that would be satisfactory to both churches. Committees were appointed and after several conferences an agreement was reached, satisfactory to all parties, as shown by the following extract from the Church records:



SECOND PRESBYTERIAN CHURCH.

CORNER MICHIGAN AVENUE AND TWENTIETH STREET.

Saturday, June 17th, 1871.

The Session met. Present: Dr. Patterson and Messrs. Raymond, Carter, Gould, High and Grover.

The Committee appointed at the last meeting reported the following:

BASIS OF UNION OF THE TWO CHURCHES.

The Elders of the Second Presbyterian Church of Chicago and of the Olivet Presbyterian Church of Chicago, believing that an union of the two churches would tend to promote the temporal and spiritual interests of both churches and would be for the glory of God and the advancement of Christ's Kingdom, and desiring to secure this end and object at as early a day as in the providence of God may be found practicable, recommend to the churches aforesaid the following basis of Union:

1. That the two churches be consolidated into one by action of the Presbytery of Chicago, to retain the name and organization of the Second Presbyterian Church of Chicago, the records of both churches to be preserved by the Session of the one Church.

2. That the two Sessions be united on the basis of a permanent service of the eldership, all the present members of both sessions who have been elected for permanent service being recognized as members of the one Session.

3. That in order to effect a proper arrangement for the worship and the Sabbath-schools of the united Church, all such matters be referred to the united Session.

4. That in order to secure the full possession and enjoyment of the property now held by the two churches and societies in their separate organizations for the benefit of the United Church, and to preserve the rights and privileges of individuals as well as to provide for the payment of all debts owed by either Society, the whole subject of the property of the two churches and societies, be referred to their respective Trustees with the request that said Trustees will take the necessary steps for protecting the property and interests of the two Churches and Societies, and will take such other action in the premises as the circumstances of the case may require.

5. That it be and hereby is expressly understood and pro-

voided that nothing in these negotiations or in this plan of union shall be so construed as to alter or change the tenure of property of the Second Presbyterian Church and Society, or to disturb the continuity of its ecclesiastical and corporate existence, or to impair the validity of any former action of said Church or Society.

6. That the trustees of the Olivet Presbyterian Church and Society shall hold their church property for the use and benefit of the united Church so long as the Session of said united Church may require—provided said united Church and Society pay or cause to be paid the interest on the debt as it matures, and such necessary expenses as are incurred by holding said church property, and shall sell the same when it shall no longer be needed for the use of said united Church, appropriating such portion of the avails from such sale as may be required to cancel the debts of the Society which they represent, and paying over the residue to the trustees of the united Church and Society; after which this trust shall cease.

7. That the union herein contemplated shall not go into effect without the concurrence of two-thirds of the members of a duly called meeting of the Second Presbyterian Church, and of a duly called meeting of the Olivet Presbyterian Church and Society.

8. That in case the requisite vote for the union of the two churches shall be obtained, the two Sessions shall jointly request the Presbytery of Chicago to complete the union as soon as practicable, in accordance with the terms herein defined.

The above Basis of Union was unanimously adopted, and Mr. Carter was appointed to get five hundred copies printed for distribution. It was also voted that the Church be called together on Wednesday, July 7th, to act on the above.

After prayer, the Session adjourned.

Z. GROVER, *Clerk.*

The two churches were united by the action of the Presbytery of Chicago on the 18th of September, 1871, to be known by the name of the Second Presbyterian Church of Chicago. The Great Fire of the 8th and 9th of October, 1871, destroyed the beautiful

C. F. Avery

"Spotted Church," with its organ, bell, clock and furniture, and Wabash avenue, from the river to 22nd street, began at once to be transformed into a business street.

The lot on the corner of Wabash avenue and 20th street was then exchanged with Mr. and Mrs. Leander Read for one of the same size on the corner of Michigan avenue and 20th street, for which the Society paid $20,000 difference. Many favored building on Wabash avenue, even after the fire, and the change of location was not carried by a very large majority. Many people lived on Wabash avenue, north of 22nd street, which was still a very desirable location, and Michigan avenue was not a very good street then.*

New plans were now prepared by Messrs. James Renwick and John Addison of New York, which, after some modification by Mr. Addison, were accepted by the Society. Contracts for the building were let to Wm. Hinchcliffe & Son for the stone work, and to Mr. M. B. Swezey for the carpenter work.

The Society had by vote decided to use the stone from the same quarry from which the old church was built. The building committee, appointed by the Society to superintend the construction, consisted of Messrs. George Armour, N. S. Bouton, John S. Gould, Charles P. Kellogg and T. B. Carter.

After the fire the trustees collected the insurance on the old church, and the stone became the property

*Michigan avenue, south of 12th street, had never been paved. In 1879 it was turned over to the care of the South Park Commissioners, who put in the present extensive improvements.

of Mr. Wright, the purchaser of the lot, who removed it to Winnetka with the intention of building a church to the memory of his mother, who was one of the original members of the Second Church. For various reasons, however, the church was not built, and later the stone became the property of Mr. J. Hall McCormick, who removed it to Lake Forest, with the intention of using it for a dwelling; but changing his plans, he sold it to the Trustees of the Presbyterian Church of Lake Forest, and from it their new and beautiful church, dedicated on the 10th of June, 1887, was entirely constructed.

Dr. Patterson, who laid the corner-stone of the church on Wabash avenue and of the one on Michigan avenue, and who dedicated all of the three churches to their holy uses, delivered the address at the dedication of the Lake Forest Church.

The stone, precious to the members of the old Church, still retains much of its original and peculiar beauty, and it is hoped, will long remain, not only as a memento of the past, which has been so full of encouragement and hope and achievement in the work of the Second Church, but also as a source of pleasure to the members of the Church of which it forms so important a part; and to the citizens of that beautiful suburb, so many of whom were once members of the Second Church of Chicago.

Though the stone for the church on Michigan avenue is from the same quarry of bituminous limestone from which the stone for the church on Washington street was taken, it is quarried at a greater

George Armour

depth, and the black bituminous spots are much less prominent. In repairing the spire (in June, 1892) a course of freshly quarried stone had to be laid. In this course of stone it is noticed that the "spotted" effect is almost entirely wanting.

Work on the church, corner Michigan avenue and 20th street, was commenced at once, and the foundation put in as early as possible in the spring of 1872. The corner-stone was laid with appropriate services on the 21st of September, 1872.

During the period of building, the congregation occupied the Olivet Church, which had so recently united with it. The property of this Church remained under control of its own trustees, until it was sold by them, in the summer of 1872, to the Wabash Avenue M. E. Church. After paying its mortgage indebtedness, the trustees of the Olivet Church paid to the trustees of the Second Church about $10,000 toward the erection of their new building. The cost of the present church property, including organ, furniture, tower and bell, is about $360,000.

The Church held its first services in the Sunday-school room of its new building on Sunday morning, January 5th, 1873, and on the following Sunday morning (the 12th) celebrated the first communion in the new lecture room. The main audience room was sufficiently advanced to be used for public worship on Sunday, November 30th, 1873. Dr. Patterson preached his farewell sermon there on Sunday evening, January 11th, 1874, from Philippians, 1st

chapter, 8th to 11th verses—"For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

"That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

"Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

After the death of Mr. George Armour, June 13th, 1881, Mrs. Armour authorized Mr. Norman Williams to complete the tower* and spire, in memory of her husband. The children of Mr. Armour, with similar generosity, authorized Mr. Williams to procure a bell,* which was first rung on the afternoon of June 26th, 1884.

The finished structure now stands complete. A beautiful monument of the generosity of the Church and Society, and a memorial of the liberality of the family of Mr. George Armour, who before his death had contributed so generously to the benevolences of the Church as well as to the building and to its general expenses.

Two memorial tablets are placed in the south entrance, at the base of the main tower, inscribed as follows:

*Hight of tower from sidewalk to top of the St. Andrew's Cross, 199½ feet. Bell, key of D flat, weighs 4101 pounds. It bears on one side a memorial inscription, setting forth the donors; on the other from Psalms:

"Make a joyful noise unto the Lord,
Make a loud noise, and rejoice."

THIS · TOWER · HAS · BEEN · COMPLETED
TO · THE · GLORY · OF · GOD
AND
IN · LOVING · MEMORY · OF

GEORGE · ARMOUR

BY · HIS · WIDOW
A · D · MDCCCLXXXIV.
A · GOOD · MAN—A · LOVING HUSBAND
A · WISE · FATHER—A · FAITHFUL · FRIEND.

BORN · IN · CAMPBELTOWN · SCOTLAND
A · RESIDENT · OF · THIS · CITY · FORTY · YEARS
HE · FELL · ASLEEP · JUNE · 13 · 1881.

"THE · RIGHTEOUS · LIVE · FOR · EVERMORE.
THEIR · REWARD · ALSO · IS · WITH · THE · LORD.
AND · THE · CARE OF · THEM · IS · WITH · THE
MOST · HIGH."

THINE · OWN · FRIEND · AND · THY · FATHER'S · FRIEND · FORSAKE · NOT.

The family of George Armour places this Tablet here to thankfully perpetuate the untiring attention · the painstaking care & the loving labour which their esteemed friend Norman Williams gave to the completion of this tower, 1884

Architect John Addison

PASTORS.

I. REV. ROBERT W. PATTERSON, D.D.

the first pastor of the Second Presbyterian Church, was born in 1814, near Maryville, Blount county, East Tennessee. His parents were members of the Presbyterian Church at Maryville, where the College now is. Dr. Anderson was pastor of the Maryville Church at that time, and Dr. Patterson was baptized there. At an early age Dr. Patterson moved, with his parents to Illinois, and located in what is now known as Reno, in Bond county, where he spent the period of his boyhood. He had early impressions on religious matters, but did not unite with the Church until his eighteenth year, when he joined the Bethel (now Reno) Church. This Church still exists, though not without having passed through many severe struggles. It has been a most earnest Church and has done an excellent work.

From its limited membership no less than twenty-six young men have entered the ministry. A year ago this Church was in need of funds, and was disappointed in not receiving an appropriation from the Church Erection Committee. When the circumstance came to the knowledge of the Session of the Second Church, an appropriation was immediately made which relieved it from embarrassment.

Soon after making a public profession of religion,

Robert H. Patterson.

Dr. Patterson resolved to study for the ministry, and went from Reno to Illinois College at Jacksonville, which was conducted first under the auspices of the Presbyterians, and later of the Presbyterians and Congregationalists. After the completion of his preliminary studies at Illinois College, where he took the preparatory course as well as the collegiate course, he went in 1837 to Lane Seminary in Cincinnati to study theology under Dr. Lyman Beecher and other professors, and remained there two years. At the end of the two years, he was asked to return to his alma mater and acted as tutor there for one year during the absence of the President.

He was then invited to come to Chicago to the First Church to supply its pulpit during the summer of 1840, after which he returned to the Seminary and spent the winter of 1840–41 as resident licentiate.

When the Second Church was organized he was unanimously called to be its pastor, and discharged the constantly increasing duties of his office for nearly thirty-two years.

Dr. Patterson has the unusual distinction of having practically begun and completed the great work of a life in one place. Distinctly a western man in birth and education, he grew with the growth of the city and of the Church, and now crowned with fullness of years he is, as he was from the first, an authority on all matters ecclesiastical. In the early days of the Church, when a conservative man was more than likely to make enemies on both sides, he stood radically firm, an apostle of liberty and of law,

but above all of Christ. The plans of those who would have substituted another form of government for our churches, or who would have had them bodily secede from their established ecclesiastical relations, were shown to be undesirable by his considerate wisdom, bold avowal of what he believed to be duty, and prompt action.

While yet a licentiate he stood with two ministers, *as the Presbytery*, and refused to enter into an arrangement which would have proved, at best, of doubtful value to the cause of Christ, for which he labored first and last.

Dr. Patterson has always been deeply interested in Chicago as a city. In speaking of his early impressions of Chicago, he says: "When I came to Chicago, in 1840, although it was a small place of only forty-three hundred, it was the largest place in the State. There was no other town of equal population in this State.

I was familiar with other large cities, such as Cincinnati and St. Louis, but there was no city in the State of Illinois that was as large—indeed, in Illinois, in 1840, there was no *city* except Chicago. I thought it was a growing place and would be important some day, and even thought it might, at some time, contain a population of from forty to fifty thousand, based upon the growth of places like Cincinnati and St. Louis. At an earlier date it was thought that Michigan City or Racine would perhaps surpass Chicago. Milwaukee claimed to be a rival of Chicago

MRS. R. W. PATTERSON.

some years before I came to Chicago; but in a very few years that rivalry ceased."

Chicago, more than any other city in America, has been made by the character of its men. The same men could probably have made as great a city, with less effort, in some other location within a hundred miles of the present city limits. No less gratitude is due the men of spirit who made Chicago a city of churches and a centre from which should go forth strong Christian influences, than to those who developed the great commercial possibilities of the situation. Of the former, Dr. Patterson stands easily first, from the length of his service, but much more from the quality of that service. As a citizen, he rejoiced in municipal prosperity; as a preacher of sound doctrine, he kept his Church steady; as a pastor, he realized the ideal of a true pastor's life when he saw the children, to whose parents he had ministered, coming as a matter of course into the Church. As he finds upon the rolls of the Church another generation, given to Christ, a generation whose grandparents live in his memory as parishoners in the first decades of the Church, he sees how fully his work has been blessed. So truly is immortality assured to us even here, living forever as our influence does in the lives of the descendants of those in whose presence we ourselves have lived.

But not only as preacher and pastor were his energies engaged and his influence felt. No important measure connected with Presbyterianism in the United States failed to receive his careful atten-

tion and to be influenced by his conservative spirit. The denominational difficulties which resulted from the partial union of Congregationalists and Presbyterians in the West in early days were simplified by his calm counsel. The asperities of the political issues of the greater part of his ministry were at least a little softened by the stand which he took—firm in maintaining what he believed to be the proprieties and amenities of Christian living, yet never swerving in his fidelity to the principles of liberty.

It has happened to few men to see so fully the fruitage of that which they themselves have planted; and it is the wish of all who know our first pastor that many years of continued health and vigor may be permitted to him by the kindness of that Providence which has so manifestly guided him for now nearly eighty useful years.

Dr. Patterson resigned his pastorate to accept the Professorship of Evidences and Ethics in the Northwestern (now the McCormick) Theological Seminary. He is still a member of the Chicago Presbytery. and resides at Evanston, Ill.

On his retirement from the pastorate the congregation established for him a fund, in honor of his long and useful labors.

On Monday evening, January 21st, 1884, the Church and congregation gave Dr. and Mrs. Patterson a reception in the church, on the occasion of the seventieth anniversary of his birthday, at which large numbers of the old members of the Church, and of the old and young friends of Dr. and Mrs. Patterson

J. M. Gibson.

came to pay them their loving and respectful regards.

Dr. Patterson is held in most affectionate esteem by all who have had the privilege of knowing him; and he is honored throughout the whole of our country for learning, kindness, prudence, and fidelity to Christ. He has very fitly been called the "Nestor of Presbyterianism in the Northwest."

II. REV. J. MONRO GIBSON, D.D.

After the resignation of Dr. Patterson, the Church at once set about the responsible work of securing a new pastor; committees were appointed, many localities were visited, and much correspondence was had, in connection with this delicate and important duty. It was a new experience for the now old Second Church to be in the field seeking a man for the pastoral office, after having been so faithfully and continuously served by Dr. Patterson.

While the Church was thus seeking a pastor, Prof. F. W. Fisk, of the Chicago Theological Seminary, was engaged to fill the pulpit, which he did to the great satisfaction of the congregation.

About this time the attention of the Church was called to the Rev. J. Monro Gibson, assistant pastor of St. Andrew's Presbyterian Church of Montreal, Canada. A committee, consisting of Elders J. S. Gould and T. B. Carter, was sent to visit him. The report which they brought back caused a call to be extended to Mr. Gibson, which Messrs. J. S. Gould and N. S. Bouton were deputized to present to him personally. After due consideration of the matter,

Mr. Gibson promised to come to Chicago to look over the ground. He came as promised, and preached on Sunday, February 14th, 1874.

At another meeting of the congregation, the call was renewed and accepted by Mr. Gibson on the condition of release from his Church by the Presbytery. This release was granted, and he moved to Chicago in April of the same year. He preached his first sermon as "pastor-elect" April 26th, 1874, and was installed May 6th, and commenced his successful work under most favorable auspices. The Church prospered greatly under his ministry, both in its religious and benevolent work. He proved himself to be a gifted, spiritual, and persuasive preacher, and a most devoted and acceptable pastor. During his pastorate here he delivered in Farwell Hall a series of extremely popular and valuable lectures on the Bible, which were afterwards published as books. After six years of arduous and capable devotion to the Second Church, and to the cause of Christ in Chicago, he accepted, in 1880, the call of St. John's Wood Presbyterian Church, London, England, where he is still in service. Dr. Gibson was deeply loved in this Church and community on account of his eminently social disposition and of his noble Christian character. He left here many friends whom he was the means of leading into the blessed experiences of the Gospel. As pastor, preacher, lecturer, author and ecclesiastical leader, he has been highly favored during the past dozen years on the other side of the sea.

A. J. McPherson.

III. REV. SIMON J. McPHERSON, D.D.

The Church remained for two and a half years without a pastor after Dr. Gibson went to London. During this long interval the Church kept up its weekly and Sabbath services, its mission schools and its benevolent contributions. It was remarked by one of the prominent pastors at a meeting of Presbytery, that, though the Second Church had no pastor, it continued to give its full share to the benevolent and missionary work of the Church.

In September, 1882, a call was extended to Rev. Simon J. McPherson, who had been for three years pastor of the First Presbyterian Church of East Orange, N. J.

Dr. McPherson was born in Mumford, New York, in 1850. His boyhood was spent on his father's farm, where, amidst simple and wholesome influences, he was trained by devout Christian parents, who delighted by their own self-sacrifice to promote the intellectual development of their children. He attended the district school until the age of fifteen, and then prepared at the Academy at Le Roy, N. Y., and at Falley Seminary, Fulton, N. Y., for Princeton College. In God's providence, a severe illness during his college course brought him into very close relations with Dr. McCosh and his gentle partner, and by their gracious interest and daily ministrations, the object for which his parents had toiled and prayed was confirmed, and the college student determined to study for the Christian min-

istry. After graduating in 1874, Dr. McPherson served as tutor for one year in the college. In 1875 he entered Princeton Theological Seminary, from which he was graduated in 1879. While a theological student he spent a year and a quarter in European travel and study, and visited the Holy Land.

As the third pastor of this Church he has proved himself worthy of the succession in which he stands. Matured by study, teaching, and travel, before entering upon his first pastorate, he began the exacting career of a Chicago clergyman with an equipment which has made him prompt to answer every demand made upon him. Gifted beyond most men as a *preacher* of Christ, the power which his eloquence in the pulpit has exerted has not surpassed that which has come from the teachings of his daily life. To the sick and the afflicted his words have not been those of formal condolence, but of hearty Christian sympathy; to those who were troubled about many things, he has ever been a wise and safe counsellor; while to those who were anxiously inquiring the way of Life, he has been a gentle but reassuring guide. The younger members of the congregation recognized him at once as a sympathizing friend, and the older ones have approved the maturity of his judgment and the vigor of his action. Under his pastorate the Church has continued to be blessed, in the number of those who have come into its communion, in the fidelity with which they have held to the Christian life, and in the influence which it has

thus been able to exert in the community and in the world.

While this is not the time to go into the detail of a pastorate which all hope is only in its beginning, it would certainly be an abuse of opportunity not to bear testimony to his usefulness and to his tireless industry in all that pertains to the welfare of the Church or of the individuals which compose it, as well as to the goodness of God in giving to this Church three such useful pastors as those who, in His providence, have ministered to it. May the coming years continue to bless and deepen the happy relations between this beloved pastor and his loving people.

THE SESSION.

In the election of Benjamin W. Raymond, William H. Brown, and Dr. Sylvester Willard as its first elders, the Church gave expression to its opinion of the kind of person an elder should be. With this expression, and also with the idea of permanency, there followed in the Session the feeling of true Christian fellowship in all Church work; for never was there a Church and Session more closely bound together by these holy bonds of Christian fellowship than have been the members and elders of the Second Church. Important questions have always been discussed by the Session in the kindest spirit, and the decisions reached have carried with them the unanimous approval of the Session, in spite of mere personal difference of opinion as to policy. The records show that in no question involving principle has the Session cast a divided vote.

Monthly meetings of the elders with their wives, begun soon after the organization of the Church, and held during the fall, winter and spring months, became an important factor in the efficiency and unity of the Session. These meetings were continued for more than forty years, and will always be remembered with

Elihu Baker

interest and pleasure by those who participated in them.

With the aid of these elect women, many important plans for the greater efficiency of the Church and Session were proposed, discussed and adopted. And so it came to pass that instead of obeying the injunction of Paul to "help these women," the women became the true helpers of the Session in much of the Church work.

Of the first three elders, the one first chosen to represent the Church in our ecclesiastical courts, Mr. Brown, was the first to pass away. He died peacefully, in the full assurance of faith, June 19th, 1867, in the seventy-second year of his age, at Amsterdam, Holland, whither he and his wife had gone to enjoy some of the benefits of European residence and travel. Mr. Brown's death was sadly felt by the Church, which had for a quarter of a century received his valuable counsel and aid. To no one man was the Church more indebted for its early success. Few men gave more liberally in proportion to their means for building the church and sustaining its expenses and benevolences. Mr. Brown was clerk of the Session for nearly twenty-four years, or until he went abroad, and the records show how diligent and careful he was in the performance of this duty. His remains were brought home to his native land and buried at Graceland.

Mr. Raymond was the next to leave us. He departed this life in his own home, surrounded by members of his family, April 5th, 1883, aged 82. It can

be truly said of Mr. Raymond, that a more conscientious and benevolent man did not belong to the Church, nor one who so seldom let his left hand know what his right hand had done. Of him Dr. Patterson says: "His benevolence was wonderful, both in practice as well as in feeling. He was about the only person I ever knew whom I felt it necessary to restrain in the matter of giving, because he was so good in heart that he could hardly refrain from giving far more than necessary and sometimes would give beyond his ability."

Mr. Raymond, as trustee and elder in the Church, and as a man of great and always good influence in the community, was well known to all Chicagoans. He erected the second brick building in the city, and was active and among the foremost in the early enterprises of the Northwest; to his influence largely the public owes the first railroad in Illinois, the old Galena Road. He was one of the principal originators of the Elgin National Watch Company; was one of the directors of the first water works in Chicago, the old Hydraulic Company; was one of the incorporators of the Chicago Gas-light and Coke Company; and held many positions in the early public educational and benevolent institutions in the city. He secured the charter for the Lake Forest University, and in 1839 was elected third mayor of Chicago, in 1842 was re-elected. He secured the Lake Front Park as a gift from the United States Government to Chicago, and succeeded in inaugurating the system of wide streets, which

REUBEN D. JONES.

have done so much for the health and safety and beauty of the city. Hardly any other name appears oftener in the days of the early history of the city.

An upright, honorable merchant, who had borne his full share of municipal honors and of the responsibilities pertaining to the growth and development of of our young city, he left us in the ripeness of age, honored by a large circle of relatives and friends, who carried his remains and buried them at Graceland, near the grave of his almost life-long friend, William H. Brown.

Dr. Sylvester Willard—the last of these three worthies to pass away—removed from Chicago to Auburn, New York, in 1843, after having served this Church as an elder, and the Sabbath-school as its superintendent for one brief year. But he had served the Church long enough to impress upon it the value of his services, in these responsible positions. His worth was not mistaken, when he was chosen to represent the Church, in the eldership and in the Sabbath-school.

His subsequent life, in the beautiful town where he made his home, and his connections with the Church there, of which he was long an honored elder, proved the eminent value of his services.

His gifts to the Theological Seminary at Auburn, and to the cause of the Church as a whole, were munificent, and showed the strong religious principle and the true theory of Stewardship that influenced his life. He died as he had lived, peacefully and happily, surrounded by the members of his fami-

ly, at Auburn, March 12th, 1886, in the eighty-eighth year of his age; ending a noble Christian life full of years in all its ripeness and maturity—like as a shock of corn cometh in in his season.

After Dr. Willard removed from Chicago, the Church elected, April 5th, 1843, as ruling elders, John C. Williams and Seth Johnson. Capt. Johnson removed from the city in 1845, and died about the year 1865.

Mr. Williams, a model Christian merchant, died December 1st, 1865, in his fifty-eighth year, after having given the Church more than twenty years of faithful and valuable service. His works show his faithful discharge of duty as a Steward of God.

On the removal of Capt. Johnson, the Church in September, 1845, elected Thomas B. Carter to fill his place.

In April, 1848, J. Ambrose Wight was chosen elder, and served the Church in that capacity until 1856, when he was ordained to the Gospel Ministry by the Presbytery of Chicago, and became the successful pastor of the Olivet Presbyterian Church, which was organized that same year, with which he remained until December, 1864. He then removed to Bay City, Michigan, to assume the pastorate of the Presbyterian Church there. He died at his home in Bay City, Michigan, November 12th, 1889, aged seventy-eight years, having filled the pulpit of the First Presbyterian Church there with great acceptance and success for nearly twenty-five

L. Grover.

years. His remains were brought to Rose Hill for burial, by his widow and eldest son, the Rev. Ambrose S. Wight.

After Mr. Wight went into the ministry, the Church elected as elders in April, 1856, Reuben D. Jones, Elihu Baker and D. R. Holt.

Before coming to Chicago, Mr. Baker had been an elder in the Presbyterian Church in Middleton Point, New Jersey. In July, 1857, he removed to Cedar Rapids, Iowa, and died there October 23d, 1875, in the seventy-fifth year of his age—in the full hope of a blessed immortality.

Mr. Jones removed to Como, Illinois, in May, 1862, and died there in the full assurance of a better life, February 22d, 1867, aged sixty-six.

Mr. Holt removed to Lake Forest, in October, 1861, where he still resides. He was one of the organizing members of Lake Forest Church, and for many years a member of its Session.

In January, 1862, Zwinglius Grover and Hiram F. Mather were elected and ordained as elders. When Mr. Brown went abroad in 1867, Judge Mather was chosen clerk of Session, and held this office and faithfully performed its duties until his death, which occurred on July 11th, 1868, in the seventy-second year of his age. Judge Mather left as his best testimonial, the record of an upright and consistent professional life.

Prof. Grover succeeded Judge Mather as clerk of the Session, and held this office until 1882, and

served the Church as one of its elders until his death in 1891.

Prof. Grover was born in Mansfield, Mass. His life was one of devotion to Christ. He was sincere and successful in the line of his chosen occupation, in the advancement of all that was good and noble. For thirty-four years the Principal of Dearborn Seminary, he exercised a powerful Christian influence upon the whole community. Prof. Grover died December 8th, 1891, deeply mourned by all who had come under his gentle influences. He was nearly eighty years old at the time of his death. He leaves a name honored among his professional associates, in society, and in the Church.

In April, 1866, the Session was again enlarged by the election of John S. Gould, Mark Skinner and George E. Purington.

Mr. Purington moved to Evanston in June, 1868, where he resided several years and did much in sustaining the Presbyterian Church there, and rendered valuable aid in rebuilding the Church after it was burned May 2, 1875. He was elected an elder in that Church, and served it faithfully until his return to the city, where he now resides.

Judge Skinner, with his family, severed his connection with the Second Church, with which he and they had been so long identified, March 5, 1880, and joined the Fourth Presbyterian Church, where he was chosen elder. Judge Skinner, at Manchester, Vt., passed away from earth to his heavenly home September 16th, 1887, in the seventy-fifth year of his

MARK SKINNER.

age. His name for years was familiar to all who thought or wished any good thing.

The removal of Mr. Purington and the death of Judge Mather made it necessary to fill their places in the Board of Elders. In April, 1869, George M. High and Henry J. Willing were chosen and ordained.

Mr. High was dismissed at his request December 24th, 1873, and connected himself with the New England Congregational Church of this city. He afterwards resided for a time at Evanston, but is now a resident of the city and a member of the Fourth Presbyterian Church. On the removal of his residence to the North Side, Mr. Willing was dismissed at his own request, March 28th, 1877, to the Fourth Presbyterian Church, where he is an elder.

When the Second and Olivet Churches were united by Presbytery in September, 1871, one of the terms of the union was that those who had been elected to permanent eldership in the Olivet Church should be retained as elders in the united church. By these terms Oscar F. Avery, Frederick Crumbaugh and Nathaniel S. Bouton became elders in the Second or united church. Mr. Bouton declined the office and sent in his resignation, and did not assume the duties of elder in the united church.

On Sabbath evening, March 16th, 1879, in his sixty-second year, Dr. Crumbaugh was taken suddenly ill while at church. He was removed to his home and died during the night, without regaining consciousness, having been transplanted from God's

temple of worship on earth to the heavenly mansion prepared for him by his loving Saviour.

Mr. Avery served the Church most faithfully until his death, which occurred January 13th, 1881. He was born in Groton, Conn., and came first to Chicago in 1849. after which, in 1858, he removed to New York city, where he was an elder in the Fourth Avenue Presbyterian Church. Returning to Chicago in 1864 he united with Olivet Church, which was very near his residence. He was elected to permanent eldership in that Church, and on the union of the Olivet and Second Churches became an elder in the Second Church. At the time of his death he was sixty-eight years old.

Again it became necessary to fill the places made vacant by removal and death. In April, 1877, George Armour, Erastus Foote and George C. Benton were duly elected and ordained.

Mr. Armour gave his valued services to the Session for fourteen years, when, on June 13th, 1881, while in England, he passed away, in full faith of salvation through the Divine Saviour, in the sixty-eighth year of his age. His remains were brought home and appropriate services held in the Church with which he had been for so long a time a consistent and valued member.

The Session was again enlarged in the fall of 1882, when, on November 1st, Edward Brust, Henry M. Ralston and Henry P. Merriman were elected and ordained; and again April 9th, 1884, when Thomas Dent and A. G. Pettibone were duly elected, and ordained April 24th.

HIRAM F. MATHER.

Mr. Brust died at his home in Chicago, sustained by God's eternal promise, September 12th, 1887, after a very short illness, in the fifty-fourth year of his age. He held the office of clerk of the Session from 1884 till his death. He discharged the duties of this office with great efficiency, involving as they did an extra amount of labor, in which he was assisted by T. B. Carter, who had acted as clerk for two years previous to Mr. Brust's election.

On Monday evening, October 31st, 1888, John C. Grant and William M. Baker were elected elders and were ordained December 2d following. On the same evening, when Messrs. Grant and Baker were chosen as elders, Messrs. Harlan D. Cook, William F. Hunt, George W. Cass, Lester Curtiss, John G. Moore and Frederick M. Steele were elected deacons, and were also ordained to this newly constituted branch of official work December 2d.

Previous to this time the duties of the Board of Deacons had been performed by the members of the Session.

Of the twenty-nine persons who have been chosen to be elders, fifteen have died, at an average age of seventy-three years; six of these were more than seventy-five years old, and three were eighty or older. Of those who are living, four have removed to other Churches in which they are active and efficient members, leaving a membership of ten in the Session of the Second Church. Of these ten, one (Mr. T. B. Carter) has been a resident of Chicago for fifty-four

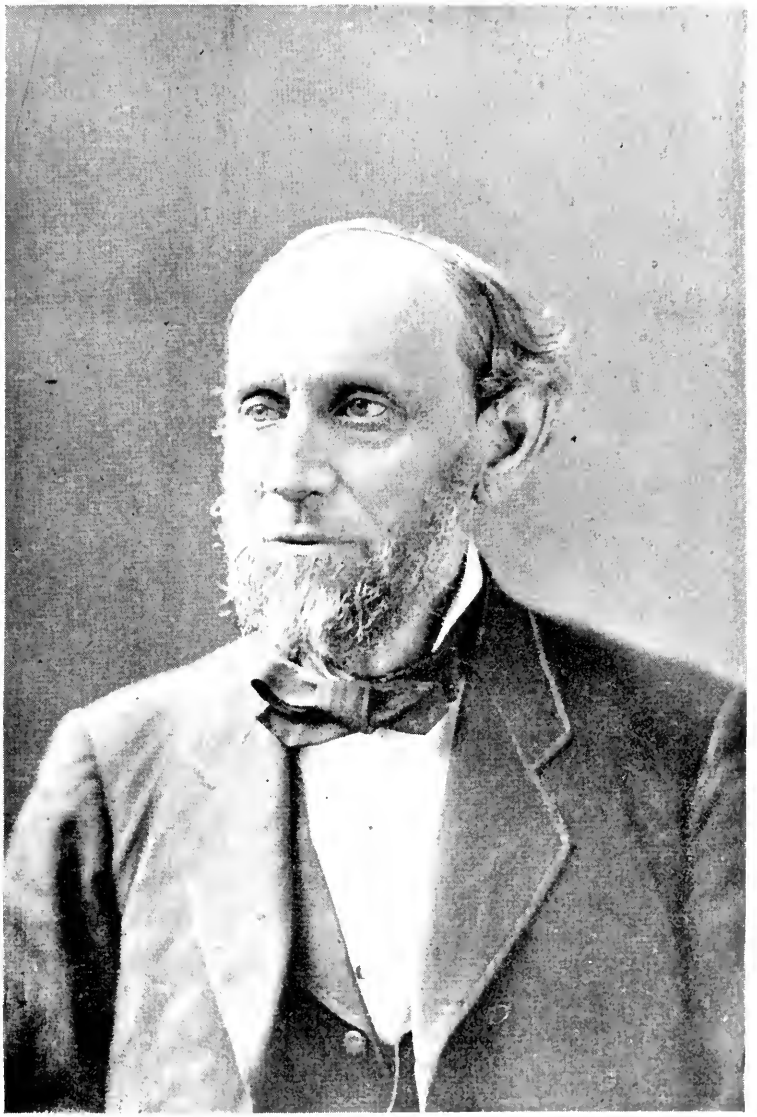
years, a member of this Church for fifty years, and a member of the Session for forty-seven years.

Mr. Carter's whole history in connection with the Church has been an active one. He has been interested and active in the Board of Trustees, the Sunday-school and the Session. Gifted with musical taste and ability, he was for many years, and until the introduction of the quartette choir in 1854, the leader of the choir and has always been interested in the musical affairs of the Church. As an earnest friend, a wise adviser and a faithful member of the Session, he has long enjoyed the increasing respect and affection of the Church and of the community.

Dr. Patterson says in regard to the Session during his pastorate: "It was one of the best I ever knew anywhere, one of the most harmonious, judicious and active in every relation where they were called to act. While I was pastor there never was any conflict in the Session. I ascribe this to the fact that those who were elected members of the first Session had been members of the Session of the First Presbyterian Church, and were there very much of the same mind, and came from that Church with the same feelings and for substantially the same reasons, and the same was true of those who became members of the Session later. They were all of the same class, those who had harmonized before from the beginning of the Church."

DISCIPLINE.

There is a very strong tradition that the discipline of the Second Church during the first thirty years of



THOMAS B. CARTER.

its history was extremely "efficient, rigid and pervasive." As a matter of fact there appear to have been fewer cases of discipline than is common in so large a Church—fewer, Dr. Patterson says, than in any Church with which he was ever acquainted.

The cases which called for action then would be as promptly noticed now. Certain classes of amusements, in many cases harmless in themselves, were so affected by their surroundings that they could not, as they then existed, receive the support of the Christian part of the community. Balls were then a sort of thing regarded as being composed of questionable people. Public dancing was one of the occasions of trouble to the sessions of the Presbyterian Churches then, and some cases were brought before the Second Church for investigation and discipline. The same circumstances would demand investigation now. Several persons were suspended for dancing at public balls, which were held in places where reputable people who were not church members would not like to go.

Occasional admonitions given in private were received in the Christian spirit in which they were given, with scarcely an exception. The condition of society in Chicago has so thoroughly changed, the opportunities for the complete gratification of individual inclination have been so multiplied, and the former environment of pleasures in themselves harmless has been so much improved, that for many years there has been little occasion to question the Christian character of the public acts of members of this Church.

TRUSTEES.

Of the forty-three Trustees who have had charge of the temporal affairs of the Church, eighteen are living. The list of those who have died is rich with the following honored names:

*William H. Brown,
George W. Merrill,
Elisha Wadsworth,
*Mark Skinner,
H. G. Hubbard,
John W. Hooker,
John High, Jr.,
E. H. Haddock,
George Collins,
*B. W. Raymond,
George W. Snow,
Peter Page,
James A. Smith,
I. H. Burch,
H. M. Thompson,
C. G. Wicker,
Fred Tuttle,
W. R. Gould,
J. W. McGenniss,
Walter Kimball,
*George Armour,
C. P. Kellogg,
George C. Clarke,
John Crerar,
J. L. Thompson.

Successful in business, direct in methods, blameless in character, they sustained their burdens always faithfully, often heroically.

The records of the Trustees bear witness to the fidelity and prudence with which they administered their trust, and to their appreciation of the growing needs of the Church. To be liberal without extravagance and prudent without parsimony has been the task which they have performed so well. In no other city and in no other Church has this principle been more generally followed or more abundantly re-

* Also a member of the Session.

J. H. BURCH.

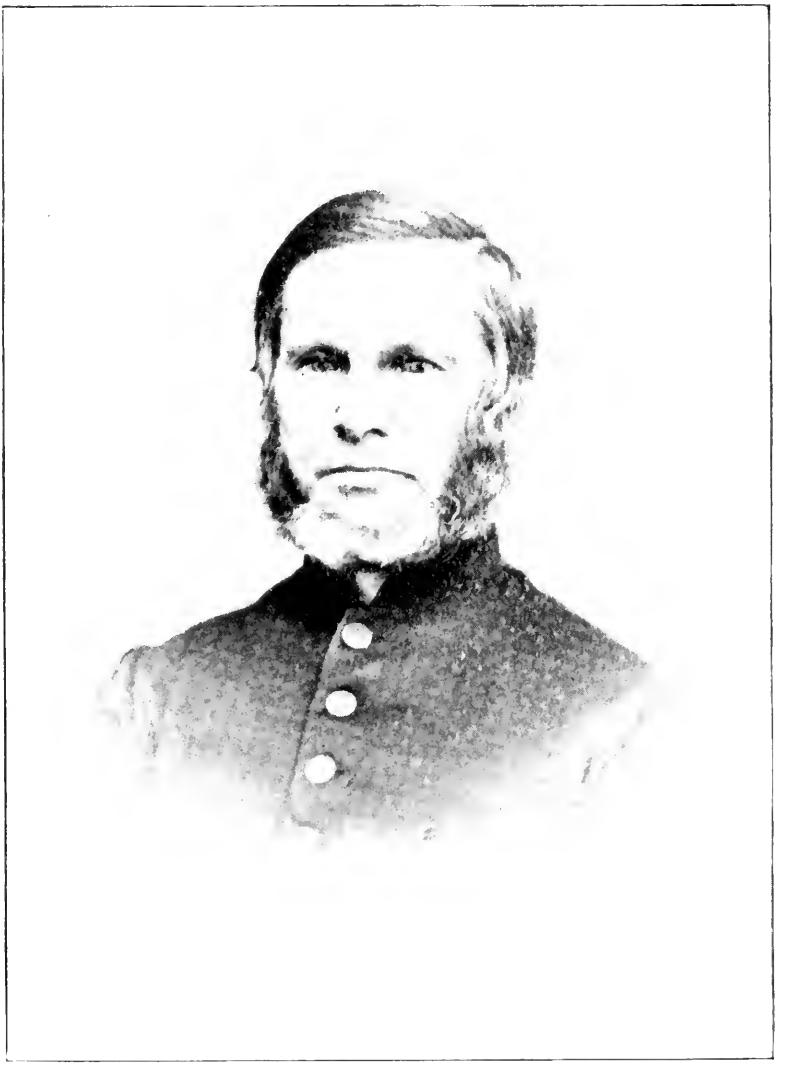
warded. At one of the Trustee meetings in 1845, "The question for the action of the Trustees was how to pay our pastor the arrearages due him and keep the Church finances in proper condition." It was agreed that Mr. Brown should lend the Church $50, Mr. Hubbard $25, and Mr. Carter $25 for sixty days, or to be refunded out of the moneys first collected in the next quarter. Mr. Hastings was hired as sexton, at six dollars a month, for three months from January 1st. The purchase of the lots between the Church and Clark street (the southeast corner of Clark and Randolph streets), which were offered for $20 per foot, was considered "impracticable in the present state of the finances." In 1850 they did not hesitate to borrow $6,000, at 12 per cent interest, "for the purpose of finishing the Church edifice." In 1853 they passed a resolution that the doors of the Church should be locked during prayer, and again locked just before the commencement of the sermon.

After the completion of the present Church building, when confronted with a debt of $80,000, two of the Trustees (Mr. Armour and Mr. Crerar) gave $10,000 each toward paying it off, and at a proper time saw it completely extinguished.

The freedom of the Church from debt, the large and constant contributions which it has made for benevolent purposes, the liberal and just administration of its affairs, and the continued prosperity which it has enjoyed, are the best evidences of the care and skill with which its temporal affairs have been managed.

SUNDAY-SCHOOLS OF THE CHURCH.

The Sunday-school of the Second Church in its earlier history was never a large one. The location of the Church was such that its Sunday-school work was mainly directed to the children of families connected with or interested in the Church, and its work was always a successful one in its influence on the children of the Church. There were comparatively few families living in the immediate vicinity of the Church, and efforts to draw in children from a distance would either have been unsuccessful or would have interfered with the success of Mission Schools already organized. The general policy of the Sunday-school early adopted, has been followed, with the most satisfactory results. While the most sincere and cordial welcome has been extended to all who found it convenient to attend, and the deepest and most lasting interest has been felt for all who have ever been connected with the Sunday-school, the policy of this Church has been to teach the word of God to the people at times and places convenient for them rather than to ask them to adapt their times and places to the convenience of the Church. There have been times when nearly every baptized child of suitable age to understand the duties and privileges involved in the step became a member of the Church. It can be stated here as a blessed experience that



REV. A. W. HENDERSON.

these young members coming from the families of the Church have proved to be among its most useful and consistent members.

The list of Superintendents shows representatives who were prominent in every form of activity. The foremost professional and business men of the city were not too busy with their own affairs to be glad to work in this field of Christian labor. During Mr. Holt's superintendency the great revival of 1858 brought into the Church nearly every scholar of suitable age. During the superintendency of Mr. Kellogg the school increased rapidly in numbers, and the rolls often showed an attendance of 600 to 700.

Sylvester Willard, the first superintendent, William H. Brown, Rev. J. Ambrose Wight and Prof. Zwinglius Grover were members of the Session.

Rev. A. W. Henderson, who had been obliged to abandon his pastorate on account of throat trouble in 1843, established one of the first female seminaries in Chicago. After restoration to health he resumed his ministerial labors, first at Morris, Illinois, and later at Elgin. He afterward returned to Chicago and established the first daily religious service in the Bridewell, also the first African Sunday-school. During the war Mr. Henderson was Chaplain of the Thirteenth Illinois Cavalry. In this service he contracted a disease from which he never wholly recovered. He died October 18, 1872, after a life of earnest and successful work for the Master.

Hon. William Bross was a prominent figure in

the political, social and business life of Chicago, and was at all times deeply interested in the prosperity of the Church. The establishment and endowment of the University at Lake Forest were always near to his heart, and much of the prosperity which has finally come to that institution is due to his persistent faith in its ultimate success. It is a source of sincere regret that no portrait of Governor Bross has been obtainable for reproduction in these pages.

Charles P. Kellogg took hold of the work of the Sunday-school with all the vigor which was so characteristic of his business methods. His administration was marked by a notable increase in the attendance, which made it necessary to provide additional facilities. There has been no time in the history of the Church when the work of the Sunday-school was carried on with more enthusiasm on the part of teachers and pupils alike than during the superintendency of Mr. Kellogg.

Prof. Cyrus F. Hill, for many years a prominent classical teacher in Chicago, served the Church most acceptably, as superintendent of its Sunday-school, for part of a year. He left the city to take charge of the Milwaukee Academy. He died in Milwaukee November 16th, 1889, in the thirtieth year of his life, prematurely, but not until he had achieved rare success in his chosen career.

General S. Lockwood Brown has been connected with the Second Presbyterian Church Sunday-school for the whole period of fifty years. In 1843 he organized the "Young Men's Mission" Sunday-school

CHARLES P. KELLOGG.

(now Christ's Chapel Sunday-school) on the North Side, with which he has been connected for forty-nine years, and of which he was superintendent for thirty years.

In the course of these years he has never been absent from either school when in the city, and by persistent personal appeal his labors have been greatly blessed in bringing many young people to a knowledge of the Saviour.

MISSION SUNDAY-SCHOOLS.

Howe Street Sunday-school.

On the first Sabbath in October, 1843, the Young Men's Mission Sunday-school was organized by Mr. Maurice A. Wurtz, Mr. B. W. Thomas and Mr. S. Lockwood Brown, all members of the Second Presbyterian Church, and for one year it was held in a store on Kinzie street near Cass street. The location is now 269 East Kinzie. This was the first Mission Sunday-school in the Northwest and probably in the United States.

In the fall of 1844 the school was removed to the Bethel Church, which had been erected on Dearborn street, between Kinzie and the river, and for thirteen years was known as the Bethel Mission Sunday-school.

This church building was moved three times during these years, first, to the corner of Kinzie and Franklin streets, then to the corner of North Wells and Kinzie streets, now occupied by Chicago & Northwestern Railway passenger depot, and from that place to the corner of North Wells and Michigan streets.

In the year 1857 a large and convenient building was erected, by the friends of this Mission Sunday-school, on Erie street, midway between North Wells and Franklin streets, and for fourteen years it was known as the Erie Street Mission Sunday-school.

This "Sabbath Home" was destroyed in the great fire of October 9, 1871, but the Sabbath after the fire a meeting was held on the site of the destroyed building, and an appointment made for the next "Sabbath reunion."

After the great fire the Erie Street Mission was invited to the Howe Street Mission, and the united schools for sixteen years were known as the Howe Street Mission Sunday-school.

During the year 1887 the beautiful building now occupied was erected on the corner of Orchard and Centre streets for the Howe Street Mission, and in the new home is known as Christ Chapel Sunday-school.

For almost forty-nine years the doors of this mission have been open every Sunday, and the buildings occupied by it have always been filled and crowded by happy and loyal scholars under the charge of a faithful band of officers and teachers.

Soon after the commencement of this school, Mr. Maurice A. Wurts removed to Philadelphia and became the Secretary of the American Sunday-school Union. Mr. Thomas organized other missions in the city, and Mr. Brown was left in charge of the original mission, and was its superintendent from 1844 to 1874, most ably assisted by Mr. T. B. Carter and Mr. H. J. Willing, and a faithful band of Christian workers from this and other churches.

Moseley Mission Sunday-school.

In 1844, Mr. Edward Boyd, W. W. Adams, Joseph

Meeker, L. D. Olmstead, Miss Mary Butler and her sister Clarissa, and Miss Susie Williams, all members of the Second Presbyterian Church, commenced a Sabbath-school on State street, near Monroe, occupying first a ware-room and then a part of a private house near Harrison street. This was known as the State Street Mission. Mr. Walter Butler, who was one of the early members of the Second Church, erected a residence on Harrison street, near Clark street, and as there was no day school in his vicinity, he built a small building for a day school, and employed a teacher.

The use of the building was given to the State Street Mission free of cost, and the work was then known as the Butler Mission.

These rooms were soon too small, and the Harrison Street Public School building was obtained for a year, at the end of which time they had to look again for a place in which to continue their work.

Rev. E. F. Dickinson, the City Missionary, had collected money from the various Churches and had built a small chapel on Taylor street, near Fourth avenue, for an industrial school. The Butler Mission was offered to this chapel if they would take the Sabbath-school work and carry it on. This was known as the Taylor Street Mission. This building was soon crowded every Sunday, and it was deemed best to have a larger building to accommodate the increasing numbers.

In 1851 a lot was leased on the corner of Taylor street and Fourth avenue, a temporary building was

erected by the original Butler Mission School Band of Workers, and, for the first time, they had a chapel of their own. In 1864 a new chapel was built on a lot purchased by members of the Second Church, near the corner of Taylor street and Fourth avenue.

In 1865, by the death of Mr. Flavel Moseley, the Second Presbyterian Church came into possession of a legacy of $10,000, the interest of which was to be spent for the support of mission schools. At about the same time $1,000 was raised among the members of the Second Church for a pipe-organ for the Taylor Street Chapel. At the dedication the name "Moseley Chapel" was placed on the front of the organ, and the chapel and school were then for the first time known by the name which they have since borne.

In 1870 negotiations were concluded for the sale of the property to members of the Trinity Episcopal Church for a mission enterprise. They took possession of the building, refitted and remodeled it, and began what promised to be a successful mission school.

A few months after this, in September, 1871, the Second Church had perfected arrangements for union with the Olivet Church, worshipping on the corner of 14th street and Wabash avenue, and held its first service in that Church on Sunday, October 8th, 1871. That night the fire commenced which burned many of the most costly churches of the city, and among these the old Second, on the corner of Washington street and Wabash avenue, and Trinity Episcopal

Church, besides reducing many of our most wealthy citizens to poverty. In consequence the purchase of the mission property was never completed, and its ownership reverted to the trustees of the Second Church.

Shortly after this one of the colored churches which had lost its building by the fire, purchased the property for its use, and occupied it until the second fire in July, 1874, when the building where so many prayers had been offered, so much spiritual instruction given, and so many souls converted, was burned to the ground. The property, with the insurance on the building, reverted again to the trustees of the Second Church.

After the first sale of the building, the Moseley School united their work with Burr Mission, which was the outgrowth of the Industrial School commenced on Taylor street by the Rev. E. F. Dickinson some years before, and with which Moseley Mission had co-operated in the Taylor Street Mission.

Moseley Mission was reorganized in the fall of 1874, by the opening of an afternoon Sunday-school in the school-room of the Second Presbyterian Church; this was for the benefit of children in the district not reached by the Church. This enterprise, however, was only moderately successful, as the field was already occupied by other schools in the neighborhood.

During the following winter Mr. B. F. Norris called the attention of the Church to the needs of the district in the vicinity of Twenty-ninth street and

Cottage Grove avenue, which had just been abandoned by the Trinity Church branch school. The afternoon mission Sunday-school at the Second Church was given up and a number of its officers, teachers and scholars, in May, 1875, joined a number of those who had been interested in the Trinity branch school. The Mosely Sunday-school was thus re-established, in the basement of the building on the southwest corner of Twenty-ninth street and Cottage Grove avenue. Mr. T. B. Carter, a former superintendent of the old Moseley Mission, conducted the preliminary work of organization. Of this school Mr. S. L. Brown was chosen superintendent. In 1876 the new building at No. 2539 Calumet avenue, now known as the Moseley Mission, was erected, and from that year the influence of the school has steadily increased.

This was the second mission opened by the young men and women of this Church, and has been continued for nearly forty-eight years, either in its own hired house, its own chapel, or in connection with other missions.

The interest which the Second Church has taken in the Moseley Mission has always been very great. Most of its superintendents have come from the Second Church, and for many years the supply of teachers has been drawn largely from this Church.

To Mr. Edward Boyd, a name now known only to the earlier members of the Church, to D. J. Lake, S. D. Ward (who was superintendent for twelve years), Henry Johnson, George E. Purington,

Thomas B. Carter, Gen. Brown, Rev. E. F. Dickinson, whose long and self-denying life is not forgotten, B. F. Norris, Robert W. Ralston, Howard Henderson, Ralph Metcalf. Paul Hayward, Lynn Helm, John G. Moore, E. D. Wheelock, Robert Forsythe, Ira W. Allen, Jr., who have in turn for so many years carried forward this Mission, the Church owes its thanks for services as superintendents.

The rapid growth of the city has forced many of the former attendants at the Chapel to move from Cottage Grove avenue and the streets intersecting it between Twenty-second and Thirty-first streets, to locations further west, less affected by the rapid growth of the city. Others have taken advantage of the better opportunities offered in the rapidly growing southern portions of the city and have gone as far south as One Hundred and Second street. But there are still many in the neighborhood to whom Moseley Chapel is a center, around which their interest gathers.

The Sunday-school meets as usual at three o'clock every Sunday afternoon. It has a membership of three hundred, with an average attendance of two hundred and forty.

Some of the workers in the Mission at the present time have been members of the school from childhood, and are now lending efficient aid as teachers and officers. The school has contributed $225 the past year to the following objects:

Cook County Sunday-school Union.

Children's Aid Society, Charities, and Foreign Missions.

An adult Bible Class formed by Rev. E. L. Dickinson, since his death has been successfully led by Mr. M. R. Barnard, and more recently by Mr. W. J. H. Hughes. The Superintendent conducts a teachers' meeting every Saturday evening. The Primary and Infant departments are full of little children under the care of successful teachers. To graduate from the Primary Department to the Main room is an ambition that early possesses the hearts of the children. The Ten Commandments; the Twenty-third Psalm; the Beatitudes and the Lord's Prayer well learned, with the ability to read, entitles them to the privilege.

The young people have been organized into a Society of Christian Endeavor. The weekly meeting of this society is Tuesday evening at 8 o'clock. Individual development and personal consecration mark the special growth of this society. A delegate is sent each year to the convention of the United Society of Christian Endeavor. Hospital visitation, the distribution of flowers and cottage prayer-meetings have been the volunteer work of some of the members. The visiting scheme of the South Side Union has been very helpful to this society, as it has brought them in contact with other societies, developing mutual interest and Christian unity.

A mothers' meeting is held every Wednesday afternoon at three o'clock, under the leadership of Miss Cundall, supported by frequent assistance from the ladies of the Church. Tea is served after the devotional exercises, affording an opportunity for those who attend to become better acquainted.

Aside from the meetings held during the week, visits are made among the families represented in the mission by Miss Cundall as missionary, and by the teachers of the school.

The liberality that has supported this mission through all the years has its due reward in the many lives that have been lifted Godward through its influence. "The good begun doth like a river run, and broader flow."

The Eleanor J. Reid Kindergarten.

In September, 1882, Mary McC. Boomer, a member of the Second Presbyterian Church, entered the Kindergarten Normal Training Class under the supervision of the Chicago Free Kindergarten Association. With increased knowledge and insight into the value of the kindergarten principles as the basis of all true education, was more fully revealed the fact that the Kindergarten idea is the beginning of spiritual development and the starting point for industrial training. Such facts as these, with others vitally important in the life of childhood, impelled Miss Boomer to urge upon the pastor of the Church, Rev. S. J. McPherson, to consider ways and means for the purpose of starting a kindergarten in the Church mission at Moseley Chapel. Many prominent members of the Church were consulted and many difficulties were met, as most people, through lack of knowledge, thought that the kindergarten was too expensive for philanthropic work. Several friends of the cause, however, promised financial aid as plans

assumed more definite shape, and then Mr. John Crerar quietly promised the Pastor that he would "see the thing through the first year." He said that if it was successful it should not be abandoned. During the remainder of his life he was its most generous supporter.

The Pastor felt a deep interest in the success of the enterprise and believed that it would be a great help to the Sunday-school and to the Industrial School, as well as a little leaven in the social life in the neighborhood.

In September, 1883, the kindergarten was opened in Moseley Chapel, 2537 Calumet avenue. Its nucleus was a small group of children who had formerly attended the second kindergarten, started by the Free Kindergarten Association in the old United States Hotel, Cottage Grove avenue and Thirty-first street. The rooms there were given up; the furniture was sold to the Second Church, and the new kindergarten opened with about eighty in attendance, with Miss Boomer and several assistants in charge.

Miss Ross, then in charge of the Normal Training Classes of the Kindergarten Association, gave a talk to the ladies of the Church at a meeting specially called by the Pastor. This gave them a better idea of what the work was and of its importance and value. A committee of ladies from the Church was appointed to have charge of the kindergarten and co-operate with the Association which supplied the teachers. Of this committee, Mrs. Peter Page was

chairman. The Church missionaries, Miss Julia Hatch and Miss Cundall, rendered valuable service in visiting children's homes. The principal of the kindergarten also visited the homes monthly. Reports of these visits, together with a verbal report from the policeman of the district, proved how great was the value of the kindergarten in the improvement of the family life, in mind, morals, and manners.

The first year's work was successful and the Church Session voted the continuance of the kindergarten.

Offerings have been gathered once every autumn since that time at the regular Sunday services, for the support of the kindergarten, and many generous contributions have been made. Now the kindergarten is considered one of the regular lines of educational mission work, and is well supported under the general charge of a committee from the Ladies' Home Missionary Society. Until 1892–93 a lunch was furnished each week by volunteers from the Church; this simple meal was given the children for the purpose of teaching them courtesy and refinement at the table.

In the winter and spring of 1888, Mrs. William H. Reid became greatly interested in the kindergarten, and while Miss Boomer was allowed a leave of absence for rest and travel in Europe, Mr. and Mrs. Reid most generously offered to build a special kindergarten room on the remainder of the lot back of the Mission Chapel. The work was pushed to a rapid completion, and at a cost of $3,800. In the

REV. E. F. DICK NSON.

autumn of 1888 the kindergarten occupied its beautiful new home. Mrs. Reid, who was an invalid, did not live to see the work finished. The kindergarten was named for her and has since been known as the Eleanor Reid Kindergarten.

Through these many years hundreds of children have been greatly blessed by its training. The average daily attendance during this time has been about eighty children under the age of seven. One of the most valuable lines of work done through the kindergarten is by means of the parents' meetings. These have been conducted informally for a number of years. Mothers' meetings were often held, the plan of work explained to them, their children talked of, and helps of many kinds on many subjects given. Of late, meetings for fathers and mothers have been held in the evening, and have been greatly blessed. The families reached represent several nationalities, among which German predominates. They live in a brewery district, have no places of pleasant and right entertainment and naturally drift to the saloons. The hope is entertained that the kindergarten room, during the hours when it is not required for the children, may be used as a reading room for the parents.

Rev. Edmund F. Dickinson was first connected with the Second Church through his interest in its mission Sunday-school work. He labored with success in the early Taylor Street Mission, and later in the Erie Street Mission, which belonged to the Second

Church. He afterwards took a very active part in the establishment of Burr Mission, under the liberal protection of Mr. Jonathan Burr.

For several years before his death Mr. Dickinson taught a large class in the Moseley Sunday-school, and up to within four days of his death was a most efficient worker in the Moseley Mission.

Mr. Dickinson died on January 3d, 1889, after a long life faithfully devoted to giving Christian cheer and comfort to the poor and unfortunate.

Bethany Mission.

IMMANUEL PRESBYTERIAN CHURCH.

On January 1, 1887, a bitterly cold day, the pastor of the Second Church and Mr. Robert G. Hall, a member, organized a Sunday-school, with 45 members, in Keeley Hall, an abandoned Masonic lodge room on the third floor, at 2835 Keeley street, Chicago. Several members of the church did faithful service as teachers until January 1, 1888, when a sufficient number of teachers were provided from the field. Mr. Robert W. Ralston, who had been for several years at the head of Burr Mission, soon became the Superintendent and remained in that position until his final illness disabled him. Under his efficient and kindly management, the school grew rapidly until its membership was about 300. After the first month Mr. E. S. Pike assumed the rent of the hall, and he has continued to aid the school, sometimes to the extent of $1,500 a year, until the present time. Others have helped carry the current

expenses, including Mrs. B. W. Raymond, Mr. J. H. Dunham, and Mr. Allison V. Armour.

A church was organized October 28, 1887, with 38 members. Three elders and three deacons were elected at the organization, and ordained and installed November 4, 1887.

The name first adopted was the Bethany Presbyterian Church. But the name Bethany happening to be chosen by another congregation at the same time, this church voted to replace it with Immanuel.

In April, 1888, Mr. W. R. Dobyns, a student in the McCormick Theological Seminary, became the stated supply until his graduation in the following year. He was then elected to the pastorate. He was ordained and installed May 17, 1890. On account of failing health he retired from active labors on the field January 1, 1891, and he was formally released in the following May.

The present pastor began his successful labors upon being called in August, 1891. He was installed in October. The membership of the church is now 205. There are eight elders, three deacons, and a local board of trustees having six members.

The congregation so increased that the need of a church home speedily became apparent. With the aid and counsel of Mr. E. S. Pike, the congregation, which had contributed towards the support of the church from the first, subscribed over $3,500, and in January, 1889, they purchased three lots on Thirty-first and Bonfield streets.

A church on those lots is now approaching com-

pletion. The plans were presented by Messrs. Burnham and Root, who are gratuitously supervising its erection. The audience room will have a seating capacity of 700, in addition to 450 in the Sunday-school rooms. There are also a pastor's study, a library, a parlor and a kitchen. The completed church, exclusive of organ and furniture, will cost $16,000, all of which is in hand.

The Presbyterian League of Chicago granted $6,000 out of the legacy left by John Crerar. The remaining $10,000, given through the League, have been contributed by members of the Second Church and congregation, as follows: (Some of these sums include interest which accrued in bank.)

Anonymous	$ 53
Allison V. Armour, besides large contributions to current expenses	414
A. J. Averell	500
Enos Ayres	104
Mrs. John Barker	305
Wm. Blair	543
T. B. Blackstone	1,000
R. R. Cable	262
G. W. Cass	150
A. J. Caton	104
W. F. Cobb	105
J. H. Dunham, besides large contributions to current expenses	1,000
Mrs. Edward Ely	53
J. M. Gillespie	53

R. W. Ralston

C. S. Holt	$ 50
Albert Keep	500
Mrs. C. P. Kellogg	104
Hugh McBirney	250
Thomas Murdock	535
E. S. Pike, besides large contributions to current expenses	3,000
W. H. Reid	834
T. A. Shaw	104
Total	$10,023

Burr Mission.

Through the generosity of Jonathan Burr, a capitalist and member of the Unitarian Church of this city, who died in 1870, the "Home for the Friendless" was established in Chicago. In the year 1867 he deeded also a lot on Third avenue, near Thirteenth street, with the building thereon, for an Industrial School, Missionary Sunday-school, and Free Chapel, all to be undenominational.

The Olivet Presbyterian Church had a nominal oversight of this school, and furnished a large majority of the teachers. When the Olivet Church united with the Second, this nominal oversight continued with the latter church, which also furnished a large proportion of teachers.

In 1880 the property on Third avenue was condemned for railroad purposes, and a change of location became necessary. A lot on the corner of Wentworth avenue and Twenty-third street was purchased

and a new chapel erected, using as much of the old building as possible.

Mr. Robert W. Ralston, a member of the Second Church, was superintendent of the school from 1872 till 1885, when he resigned on account of ill health. Mr. Ralston died January 19, 1888, in his forty-fifth year.

In the death of Mr. Ralston the Church and community sustained a severe loss. Diligent and successful in business, generous of time and means in the prosecution of every good work, gentle and patient throughout his long and trying sickness, he has left to his family the rich heritage of a truly successful life, and to the Church a rare example of Christian good fellowship. In the thirteen years during which he was Superintendent of the Burr Mission Sunday-school, probably no day passed, some part of which he did not devote to its interests.

The Second Church has been interested in all the benevolent efforts of the time, and its money or that of its members has been freely given to establish and help the "Chicago Orphan Asylum," "Home for the Friendless," "Old Ladies' Home," "Chicago Bible Society," "American Tract Society," "American Seaman's Friend Society," and other organizations working for the moral and physical welfare of the community. In its earlier and later years the "Young Men's Christian Association" has drawn largely from the members of the Church to sustain it in its grand work.

OTHER CHURCHES.

The Second Church has sent out intelligent and efficient workers, whose influence has operated to leaven and strengthen many weak churches and to lead in the establishment of new churches far beyond the limits and neighborhood of the city. Of this there have been many examples.

Reference has been made to the dominating influence which the slavery question had assumed in the West in the earlier days of the Second Church. Prominent persons from the South, who had come to Chicago to reside, and who desired to unite with the Church—there were several such cases—were required to assure the Session that they would sever their connection with slavery by giving freedom to their slaves as soon as they could do so legally and with safety to those whom they held in bondage.

North Presbyterian Church.

The action thus taken by the Session and sustained by the public sentiment of the Church at large, was, perhaps, the one principal influence that led to the organization of the first "Old School" Presbyterian Church in the city, in 1849. This church was located on the north side of the river, under the pastoral charge of Rev. R. H. Richardson.

The following persons were duly dismissed by

letter, viz.: Mrs. Charlotte H. Wadsworth, Mrs. Melinda Kasson, Mr. and Mrs. O. M. Dorman, Mrs. Susan Chapin, Mrs. George A. Gibbs, Mr. and Mrs. Stewart Moore, Mr. and Mrs. Sidney Abell, Mrs. Jonas Clark, and Mr. James Withrow, to be organized with others into the North Presbyterian Church of Chicago—Old School.

This was the first colony sent out from the Second Church.

Westminster Church.

The next colony sent out was July 30th, 1855, when Henry Smith and Mrs. Melinda W. Smith, Nathaniel Paige, Edward Wilcox, Mrs. Mariette E. Wilcox, Mr. and Mrs. B. W. Thomas, Lewis E. Whitcomb, Mrs. Abby L. Brown, Mrs. Nancy Pitkin, Miss Louisa Pitkin, and others from the First Church, were organized into the Westminster Presbyterian Church of Chicago, New School. Dr. A. D. Eddy, of Newark, N. J., was called to be its pastor. Dr. Eddy accepted the call and the Church was fully organized.

The North Church, Dr. Marquis, pastor, and the Westminster, Prof. Swing, pastor, united to form the Fourth Presbyterian Church, of which Prof. Swing was the first pastor.

Olivet Church.

December 3d, 1856, another colony was sent out, comprising the following persons, who were dismissed to be organized into the Olivet Presbyterian Church, under the pastoral charge of Rev. J. Ambrose

REV. J. AMBROSE WIGHT.

Wight, viz.: Mrs. J. A. Wight, Mr. and Mrs. Simeon B. Williams, Mr. and Mrs. Edward Ely, Edward A. Burbank, Mr. and Mrs. E. H. Dennison, Robert H. Howe and Bradford Y. Averell.

Olivet Church was subsequently united with the Second, in 1871.

Immanuel Presbyterian Church.

On page 88 reference has been made to the development of Immanuel Presbyterian Church from Bethany Mission.

Besides those who went out from us to organize the several churches before mentioned, the Third, Fourth, Sixth, Stock Yards, Woodlawn, South Chicago, Lake Forest, Evanston and Hyde Park, and other churches of the Presbytery of Chicago, and the New England and many other Congregational churches, have had valued representatives from the Second Church.

REVIVALS.

The Second Church has not been without many manifest tokens of the divine favor, in connection with the faithful preaching of the Word and other means of grace, even from its earliest history. There have been many additions to the Church on profession of faith by individuals during its entire history, and scarcely a communion has passed without some new convert coming forward to witness his love for Christ, and to make a public profession of consecration to His service.

There have also been several seasons of special interest, in which many were added to the Church. These revival seasons occurred in the years 1845, 1850, 1852, 1855, 1858 and 1864, through earnest preaching of the simple gospel, and during the pastorate of Dr. Gibson, in connection with Mr. Moody's Tabernacle meetings of the year 1877, when over one hundred persons united with the Church.

Under the leadership of Dr. Patterson, the revival of 1858, which followed closely the commercial and business prostration of 1857, developed special power and influence. Many prominent business men were brought to consider the question of laying up treasures in heaven, at a time when so many had lost their earthly treasures by the disasters of the preceding year. Morning prayer-meetings were com-

menced during the winter of 1857–58, in the lecture-room of the Church, and were continued for many months. This revival was the result of a clear presentation of the gospel by the pastor, and was carried on without aid from any of the evangelists of the day.

There were thirty conversions in the Olivet Church, which had been so recently set off as a colony from the Second Church, during this revival.

The spiritual history of those who came into the Church soon after the revival of 1858, shows unusual perseverance in the Christian life. Of the one hundred or more who united with the Church as a result of this period of interest, many have achieved a high degree of business or professional success. The many who have passed away have left their impress for good on the world, while the survivors are among the strongest and most useful members of this and other churches.

Of the revival of 1858 Dr. Patterson says: "It was the most extended revival we had, and a larger number of adults came into the Church at that time than at any other. It was one of the most remarkable revivals in several of its features, with which I was ever acquainted. The prayer meeting was one of those features, and a great many churches had the same. The large number of adults that were brought into the Church, and the absence of any special measures, except the prayer meetings, was another. I think that in our Church the large number of adults was the most striking feature of all."

The year 1858 is always referred to by such of the members of this Church as were members of its congregation at that time, as a year in which God's power over individual men was manifested in most wonderful ways.

It has not been the policy of the Church to invite professional evangelists to preach, but, when there seemed occasion for it, to call in from other churches pastors who were specially adapted. Most of the preaching in the seven revivals of the first thirty years of the Church was done by Dr. Patterson himself. In 1845 the interest was much stimulated by a series of meetings that were held by Evangelist Ayers in the Frst Presbyterian Church, but in which the Second Church did not formally unite. The interest in the First Church was so great that its influence extended throughout the community.

In the winter of 1876-7 Mr. D. L. Moody held a series of meetings in a building called the Tabernacle, now Nos. 236 to 252 Monroe street, which was placed at his disposal by Mr. John V. Farwell. An immense auditorium was provided, and there were numerous rooms for smaller meetings and for Christian conversation and instruction. The pastors of the city were deeply interested in the meetings, which were free from excitement and were profoundly spiritual. Dr. Gibson, then pastor of the Second Church, entered into the spirit of these meetings with enthusiasm. Many of the members of the Second Church, sharing their pastor's enthusiasm, were in constant attendance at the meetings, lending such aid to the

work as they might be able, chiefly in conversation and prayer, in the inquiry rooms, with those who had been touched by the spoken word. Under God's guidance many hundreds of souls were brought to Christ during these weeks of quiet but earnest work.

The additions on which the Church has at all times principally relied have been the regular ones from the children of families of the Church, who have grown up in the instruction of the Sunday-school and from members of churches outside of Chicago who have come to the city to live. The present active membership exceeds eight hundred.

MISSIONARY AND BENEVOLENT ORGANIZATIONS IN THE CHURCH.

The Dorcas Society.

The Dorcas Society is one of the oldest institutions connected with the Second Presbyterian Church.

Though no absolute record has been kept of its early history, its origin is easily traced to the foundation of the church. When the Second Church was organized, a number of the ladies who had worked untiringly for the support of the old society, as well as for every good cause brought to their notice, with willing hearts and hands, took up the work anew. Some interesting details of their early efforts to raise money have been kindly furnished by General S. L. Brown. Although these efforts were mainly in connection with the First Church, it may not be amiss to preserve in this sketch a brief chronicle of the parent society.

As early as 1835, and possibly previous to that date, these ladies began the good work. The Church Sewing Circle was formed, and met once each month at the house of some member, when methods were planned for replenishing the treasury from time to time, and much sewing was accomplished.

Articles made at home, and those contributed by interested friends, were collected at these meetings.

At the close of the afternoon work the hostess served a light repast, to which the gentlemen were invited. These informal gatherings which helped to keep up the genial interest were at that time the social feature of the Church as well.

Fairs were given annually, and when preparing for these important events the meetings were held fortnightly, and the members of the Circle spared neither time nor energy in preparation. The first one was given at the largest private house then in Chicago, the home of Mrs. James Boyer, on South Water street, between Clark and La Salle streets. As all of the rooms were on the first floor, the entire house was thrown open for the occasion. The second fair was held in the real estate rooms of Augustus Ganett, on the southwest corner of Dearborn and South Water streets.

In these primitive days a daily newspaper was unknown. The announcement of the fair was made from the pulpit, by handbills, and on the auspicious day a man on horseback rode through the streets ringing a bell and calling out "The Fair!" "The Fair!"

The society placed cases filled with fancy work and useful articles in the Tremont House, and on two steamers plying between Chicago and Buffalo. In this way much of their handiwork was disposed of and good prices were always obtained.

Through these various methods the ladies were enabled to assist in paying the current expenses of the church, calls for charity were gladly responded to and

the families of the Home Missionaries were provided with clothing and other comforts. Those who were assisted in the early history of the church were located on the Fox and Rock rivers, within thirty to one hundred miles of Chicago. Places like Elgin, Aurora, Rockford, and Waukegan were not too large to ask for aid in sustaining their missionaries and in forming churches in the West.

In 1842, when the Second Presbyterian Church was organized, a similar society was formed in it. The experience of those who came to the new congregation from the First Church was of great assistance. Their zeal was unabated, and even the prospect of a repetition of their past struggles did not discourage them. As the exchequer was somewhat limited, a portion of the material for their work was solicited from the merchant princes of the youthful city, who also gave shoes and stockings for distribution among the poor. A small fee and a fine for absence were collected from each member.

The new society undertook to furnish the Church and a fair was given during the winter, the proceeds of which paid for the lamps, the cushions and the pulpit trimmings, as well as many of the general expenses incident to the new enterprise.

In the course of a few years, when the congregation had outgrown the church on Randolph street, and plans for a larger one were formed, the fixtures and furnishings were again promised by this little band of women. Everything was in readiness, when

the first stone church in Chicago was erected and dedicated.

Two gothic chairs, now in the lecture room of the present church, still remain as witnesses of their perseverance and good-will. They were removed a week before the fire of October, 1871, and are all that is left of the furnishings of the spotted church.

At the time the church was sold, an agreement was made that these chairs should be retained and preserved as testimonials of the love and usefulness of those whose voices are silent and whose places are vacant in this circle of Christian workers.

As the years passed and one after the other dropped from the roll, new faces filled the vacant places and the work was carried on with the same zeal and earnestness. Naturally the field of labor had enlarged with the growth of the city and church. The society became more firmly established and held its meetings in the church parlors. The good old-fashioned Bible name of Dorcas was given to it, a regular corps of officers was appointed each year, and a fee of $1.00, which was expected from every female member of the congregation, together with voluntary contributions, kept the treasury in funds.

The war record of the Dorcas Society is most honorable. Nothing within its power to accomplish was left undone for the relief of the wounded soldiers. After the great calamity which visited Chicago in 1871, its members were among the most ardent workers for the sufferers, contributing clothing to the Relief and Aid Society, supplying food and fur-

nishing temporary sleeping quarters in the church in which they were worshiping. Its presiding officer at that trying time was Mrs. Ellen Ely, who wielded the scissors as a general would his sword, inciting those about her to constant action and accomplishing with their aid untold relief. The number of garments cut by her inspired hands is one of the legends of the society.

It was deemed best some years since to appoint a city missionary, who became of great assistance in reaching familes in distress and distributing the articles made. In 1881 Miss Hatch was appointed to the office, and has served in that capacity with much efficiency up to the present time.

For a few seasons past the old routine has been somewhat changed. The weekly morning meetings have been abandoned, and the entire day once each fortnight, from the 1st of November until April, has been devoted to the work. A simple lunch is served by three ladies selected at the previous meeting, who act as hostesses and bear the expense. This promotes sociability and the results are most satisfactory.

Several of the public institutions of the city look to the Dorcas Society for assistance. The Presbyterian Hospital, the Chicago Orphan Asylum, the Home for the Friendless, and the School Children's Aid Society all expect a certain amount of work done for them every year from material furnished at their expense. Other institutions are assisted in this manner occasionally, and appeals from missions are always responded to.

The home missionary boxes are supplied every year, and the aid thus given extends over a territory reaching from Alaska to the freedmen in North Carolina, and including Washington, Dakota, Indian Territory and many of the intervening states. The letters of acknowledgment received have been, in many instances, most touching, and the reward to those who have given of their abundance correspondingly sweet.

The work which has been done by this society has been of great benefit to those who have done it, as well as to those whose needs have been so generously relieved by it, and the spirit which has prevailed at all times has been worthy of the spirit in which it was founded.

From this summary of the work of this society it will be seen that the mantle of its valiant founders has not fallen unworthily.

Woman's Foreign Missionary Society.

The year 1870 marks the beginning in the Northwest among Presbyterians of organized and far-reaching work for our sisters of the Orient, and the Second Church has the honor of being the first centre.

In 1870 the Woman's Presbyterian Board of Missions of the Northwest was organized in the parlors of this Church through the efforts of a few ladies from this and other churches. Early in 1871 ten ladies met for the purpose of organizing the Woman's Foreign Missionary Society of the Second Church. Very little business was done at the first meeting

except to elect officers and to signify devotion to the cause of sending the "open Bible" to the *women* beyond the seas who could not be reached in their seclusion by the men already doing missionary work.

Mrs. R. W. Patterson, the wife of the pastor, was the President of the first society in this Church, with Mrs. Asher Carter as Vice-President, and Miss E. C. Hill, Secretary and Treasurer. It is worthy of note that in the nearly twenty-three years, the society has had only six Presidents. Following Mrs. Patterson were Mrs. William Blair, Mrs. Albert Keep, Mrs. E. A. Ballard, Mrs. G. A. Harmount, and the present incumbent, Mrs. T. B. Blackstone. The contributions for the first year amounted to $613. Great interest in Persia had been awakened in the society by the missionary work of Mrs. Sarah J. Rhea, now so well known, and the society decided to send its first offering to build a chapel in Tabriz, Persia.

There was, however, still foreign missionary work to do at home, for the American Indians were then considered *foreign*, and all missionary work for them was carried on by the Foreign Board. The following year and for many years the society paid the salary of Miss Calhoun, a missionary to the Sioux Indians. Some new work was added each year as the contributions grew in size and number. They sent $200 to help toward the building of a house in Tabriz, Persia, for a missionary home, which was occupied by the Rhea family; later land was bought for $342 for a school building also in Tabriz, and still later $400 were given to conduct this same school.

After the salary of Miss Calhoun was discontinued, the salary of Miss Poage, of Oroomiah, Persia, was paid by this society for a number of years. The interest in Persia never flagged and at present this society is supporting there five village schools at a total cost of $80 per year, besides the boarding school and kindergarten under the care of Mrs. Van Hook, at a cost of $986 per year. In addition to the work in Persia the society has paid for the education of a girl in Cheefoo, China, costing $80 per year. a Bible Reader in India $53 per year, a school in Shanghai $25, a school in Tripoli $70, a school building in the Laos, toward which they paid $215, besides several hundreds of dollars to City and Home Missions, before the organization of the Home Missionary Society. Many large and valuable boxes have been sent from time to time to those in need. During the past year the society raised $1,974.80, which was distributed as follows:

Lodiana, India, boys' school	$ 30 00
Allahabad, India, girls' school	50 00
Cheung Mai Laos, boys' school	25 00
Tabriz, Persia, school and kindergarten	986 00
Seoul, Korea, salary Mrs. Underwood	400 00
General work decided upon by the Board	483 80

The running expenses of the society have usually been paid from a separate purse.

The aggregate contributions of the society have been $28,000, or an average for the twenty-two years of $1,272.

Young Ladies' Foreign Missionary Society.

The Young Ladies' Foreign Missionary Society was organized under the guidance of Mrs. Wm. Blair, at whose house the first meeting was held, April 16, 1883. Twenty-two young ladies were present.

The object of the society was "to secure systematic contributions to Foreign Missions, and to disseminate missionary intelligence; also to encourage effort in the church." The payment of $1 constituted a yearly membership, and the society reported annually to the Woman's Presbyterian Board of Missions. The first President of the society was Miss Crumbaugh.

During the eight years covered by the active and successful work of this society, much work was done which was not less useful to those who gave of their time and money than to those who received.

The society from the funds contributed to its treasury has assisted Miss Burdick's work and that of her successor in Mexico, Mrs. Warren's school in India, Mrs. Coopward in her work in Mexico, and Miss Brown in Dakota, the Mohammedan girls' school in Lodiana, India, the mission work in Fenullo, Mexico, and Miss Haworth in Kanazawa, Japan.

In 1889 the society was made the recipient of $25,000, a gift from Mr. Reid, in the name of his deceased wife, to be used for the spread of the gospel in foreign lands. This sum the society voted to be used in the building of a church in Chieng Mai, Laos.

The society has been addressed by Miss Jacobs, of Mexico; Miss Hartwell, of Siam; Mrs. Robertson,

a missionary among the Creek Indians, who had translated the New Testament into the Creek language; Sitt Ramza, a Syrian; Mrs. T. W. Harvey, and Dr. McPherson.

The meetings have been held variously in the church parlors and at the homes of members

At the annual meeting, March, 1891, it was voted to unite with Woman's Foreign Missionary Society, and the two bodies have met together since that time.

The society has distributed upwards of $1,700 during the eight years of its existence.

Woman's Home Missionary Society.

The first movement looking towards organized woman's work for home missions in the Presbyterian Church was in the Assembly which met in Cleveland in 1873, but not until 1879 do we hear of the formation of a society to undertake for the Church in the home field work similar to that done by women in the foreign field. That year the General Assembly gave into the hands of the women of the Church the school work among what were designated as the "exceptional populations" of our country, viz.: the Mormons, Mexicans and Indian tribes.

The same year a society was formed, having its headquarters in New York, under the direction of a board of ladies called the Woman's Executive Committee of Home Missions, auxiliary to the Board of Home Missions of the Presbyterian Church, and the formation of branch societies in the churches of the country was begun.

In the autumn of 1883 the ladies of the Second Church felt that the time had come to organize a branch society, and, at their suggestion, a meeting of those interested was called by the pastor. In response between forty and fifty ladies gathered in the lecture-room of the Church. Dr. McPherson presided at the meeting and expressed his pleasure that the ladies were ready to take up this line of work.

A nominating committee was selected and they brought before the meeting the following names for officers of the new society:

President—Mrs. Edward Ely.

Vice-President—Mrs. F. D. Gray.

Corresponding Secretary—Mrs. P. A. Avery.

Recording Secretary—Mrs. G. A. Harmount.

Treasurer—Mrs. Wm. B. Walker.

These officers were formally elected.

The society was to be auxiliary to the Woman's Executive Committee, and to include in its care every branch of woman's work in the church, except the Foreign Missionary Society, which was auxiliary to the Woman's Board of the Northwest. Monthly meetings were decided on, and reports from the various branches of work were to be presented at the meetings. Funds were to be raised for the various undertakings by the ladies, and reported through the Presbyterial Society to the Woman's Executive Committee in New York.

At the monthly meeting the following February the Constitution of the Woman's Executive Committee was formally adopted, and the Woman's Home

Missionary Society of the Second Church became an established agency for work.

Small envelopes are placed in each pew annually, giving every lady an opportunity to offer monthly contributions. These envelopes may be placed in the plates as they are passed, or in the boxes at the church door.

During the nine years of its existence the growth of the society has been commendable, its contributions have increased from year to year, and it has thus been able to reach out to new lines of work continually.

Ten meetings a year have been held, including a praise meeting in November, and the annual meeting in March, at which time officers are elected for the year. At these meetings articles of interest concerning the work are read, and plans for carrying on the work of the society are proposed and discussed. At the praise meeting some one from outside the Church, has always been invited to address the ladies, and a social hour has followed.

In the autumn of 1889 the society met with an irreparable loss in the death of its honored and beloved president, Mrs. Ely, who had led the work so successfully through its formative stage, ever finding new paths of work and encouraging those whom she led to undertake more for the Master.

The society now supports through its members a teacher among the Mormons at Payson, Utah; two scholarships in a school at Sitka, Alaska; two scholarships at Tucson, Arizona; one scholarship at

Muscogee, Indian Territory; one scholarship at Cotton Plant, Arkansas.

The Presbyterian Hospital.

While the healing and helping influence of the Presbyterian Hospital of Chicago is entirely unsectarian, it is dependent almost entirely for its maintenance upon the generosity of the Presbyterian churches of Chicago and vicinity. The Board of Managers is chosen from the men and women of the several churches.

The institution during the nine years of its existence has cared for over 10,000 patients. The aim of the Managers is to make this charity as far reaching as possible, and to do the greatest good with the means at their command; and their ambition is some day to add "free" to the name over its door.

The receipts of the Hospital are obtained from pay-patients, annual endowments, interest on invested funds for the support of free beds and straight-out donations. The most beautiful ward in the Hospital was endowed and furnished by a woman of the Second Church, and thus during her lifetime and in her youth has she been able to make a memory blessed to many.

It is to the indefatigable interest of a woman of the Second Church that the sum of money necessary to support a bed for children—named "Sunshine Bed"—has grown to such large proportions. Among the members of the Second Church supporting free beds may be mentioned Mrs. Barbara Armour, The

Margaret McKay Bed; Mrs. Bertha Cobb Armour, The William Armour Memorial Ward; Mr. S. B. Cobb, The Mrs. S. B. Cobb Bed; Mr. Thomas Murdock, The Margaret Murdock Bed; Mrs. A. A. Sprague, and Mrs. O. S. A. Sprague, who, in connection with Mrs. Hale, support two beds, one for trained nurses and one for working women. Through the generosity of the late John Crerar, the Hospital receive a bequest of $25,000.

The congregation of the Second Church supports a bed for ministers and their families, and the Sabbath-school one for children.

As the number of free-patients treated always exceeds the number of free beds, the friends of the Hospital must be called upon to make up the deficit. There are several in this Church who are always ready to respond with generosity to this appeal.

The Second Church is represented on the Hospital Board by the following: Thomas Dent, William Blair, John S. Gould, Albert A. Sprague, Mrs. William Armour, Mrs. R. B. Crouch, Miss Virginia Dunham, Mrs. John S. Gould, Mrs. O. S. A. Sprague, Mrs. Joseph Matteson, Mrs. J. S. Knox, Mrs. E. S. Pike, Mrs. T. A. Shaw, Mrs. A. A. Sprague, Miss Nellie Helm, Mrs. Wallace Barker.

The Work of the Young People of the Church.

Since the organization of this Church it has always had a band of young Christian workers ready to engage in every good work; through their influ-

ence many young people have united with the Church and become active members.

Their work in the Sabbath-school of the Church, and in establishing Mission Sabbath-schools, is referred to in another part of this history, where it is shown that in the year 1843, one year after the organization of the Church, the younger members went, in obedience to the Saviour's command, and laid the foundations of an institution which has been greatly blessed, and which has been a stimulus to other churches who followed in the Mission Sabbath-school work in various parts of the city.

This Church in its first year sent out a band of young men, some of whom had been for years laboring among the seamen. They boarded vessels on Sabbath mornings; invited officers and men to their house of worship, and distributed Bibles, tracts and papers. This work increased with the growth of the city, and the young people of other churches united as laborers with us in this work. These young men soon found that a church was needed for sailors and their families, and steps were taken in 1844 to build a Bethel church. In this they were aided by Christians of all denominations, and a modest church building was erected and paid for. The Western Seamen's Friends Society at Buffalo provided the Chaplain. The flag, with "Bethel" in white letters in a field of blue, floated from the mast, bidding welcome to all who sailed the lakes to enter this house of worship. A church was organized and converted seamen became the most effective workers, and were

able to take into their own hands this Bethel work. The Mission Sabbath-school was under the care of the young men of the Church, and occupied the Bethel until 1857.

In the year 1845, Paul Anderson, a young Norwegian, who was a teacher in this school, took from it a large number of his countrymen, and with them organized the First Evangelical Lutheran Church in this city. Aided by the members of the Second Church and others, they erected a large brick building, and that society, now so prosperous, is largely indebted for its beginnings to the faithful labors of these young people.

This work among the seamen and visitation of their families was only one department of Christian labor in which the working forces of all the churches in the city were enlisted when this Church was organized.

The City Tract Society had for years been actively at work. The city was divided into districts, and visitors from all denominations united in making house-to-house visitations, inviting the parents to some place of worship, and gathering the children into the Sunday-school. Monthly meetings were held for prayer and consultation, and in this way every part of the city was reached.

In the winter the poor were supplied with clothing by the ladies' sewing circles. Food was supplied from funds collected and left for distribution in the hands of the committee of this City Tract Society. In this plan of work the members of this Church,

young and old, took a very active part. This society had a continuous existence until the larger organizations for charity assumed the duties and supplied the poor and unfortunate.

This visitation opened another field for Christian work; cottage prayer-meetings were held in the district by visitors to whose hearts the Lord had given of His spirit, and the young people of the Church were able to carry the news of life and hope into many homes. This led on and united the young people of this and every church in meetings for prayer and united labor. The work grew on their hands and out of it all came in years Christian Associations and the various forms of Evangelical work now so fruitful in this city.

While all these forms of work were in progress, the subject of temperance and "total abstinence" was just beginning to demand a hearing. The young people of this Church aided and sustained temperance societies in the Sabbath-schools and in the city. They were among the first to carry their principles to the ballot-box and to stand firm for this cause in politics when the issue forced them to that point.

The Young People's Association, which was organized early in Dr. McPherson's pastorate, carried on the work in the same spirit in which it had formerly been carried on, and undertook a partial charge of the social work of the church. After the formation of the Christian Endeavor societies throughout the country, the Young People's Association adopted the constitution and became a working branch of the

great national organization which has accomplished so much for the Christian education of all the churches.

Industrial School.

For many years an industrial school was held, on Saturday mornings, in the Sunday-school rooms of the Church. This school was largely attended, and was very useful to the children gathered from the vicinity of the Church, though not as a rule belonging to the families of the members of this Church. The ladies of the Church gave their time freely to the work of instruction, and much valuable information in domestic science was imparted. It was found, in 1891, that conditions had so changed that the work could be more profitably continued through other agencies.

MUSIC.

The music of the Second Church, always of a high order, has improved as the tastes of the congregation demanded and the facilities of the times admitted. Its history may properly be divided into three periods.

The first was from the organization of the Church, in 1842, to the employment of the quartette choir about two years after the first organ was introduced in 1854. The second period was from the time when the first quartette choir was employed, in 1856, until the union of the Church with the Olivet Church in 1871, and the fire which followed a week later, when the quartette was broken up. The third was from that eventful time until the present. The choir of the old Church on Randolph street was a feature peculiar to the time. The baton and tuning-fork were handled by Mr. T. B. Carter. He was assisted by several very fine soprano and alto voices, including Miss Cornelia Hoyt, Miss Helen Root, Miss Joanna Smith, Miss Hannah Smith, Miss Abby McCagg, Miss Elizabeth V. Moore, Miss Louisa Shipman, Miss Aurelia Case, Miss Sarah E. Marsh, Miss Louisa Cook, Mrs. Harlow Kimball, Miss Harriet Kimball, Miss Louisa Newhall and other ladies.

Messrs. William H. Brown, B. W. Raymond, Asher Carter, Ambrose Wright, Lewis C. Baker, T.

W. Goodrich, E. H. Sears, Alfred L. Cowles, William E. Stimson, William Bross, John A. Bross, J. B. Sutton and others were among the bass and tenor members of the choir.

Frank H. Hastings and N. B. Cook played the first and second flutes, and James Averell and Josiah H. Reed played the violoncello and double bass.

These persons were members of the old choir at intervals during the first period of fourteen years, or until the introduction of the first quartette.

Organs are now considered necessary for the best devotional and musical effect in sustaining the congregation in its worship, but the little Second Church in its early days could not afford the expense of so great a luxury. Reed organs were then unknown, and pipe organs cost too much. Notwithstanding this want the musical part of the devotional services of the Church was conducted with a harmony and devotional spirit seldom surpassed in the churches of the West at that early day.

The leading men of the congregation who had musical taste or ability were found in the choir loft, taking an active part in this delightful part of public worship, encouraged as they were by Dr. Patterson, who had had many years of valuable musical experience and culture in his college days.

After the removal to the corner of Wabash avenue and Washington street, the old choir was continued until the introduction of the quartette, under the same leadership, and with many of the old members.

After occupying the new church for a few years

the demand was made by the congregation for an organ and a quartette choir. The old choir had served its time and purpose, and must give way to the prevailing spirit of improvement, which demanded a higher order of church music.

In 1854 a fine organ, costing about $6,000, was placed in the newly prepared loft, behind the pulpit. The first organist was Mr. Thomas Crouch, who continued until after the first quartette was organized. The new quartette, for a number of years composed of Mrs. Thomas as soprano, Mrs. Matteson, alto, Charles H. Seaverns, tenor, Henry Johnson, bass, and H. W. Chant, organist, was one of the best quartette choirs that ever sang in the West. No one who ever heard it will forget the sweetness of the soprano voice, nor the exceeding richness of the alto. Few churches have ever been favored with better church music. Since the introduction of the first quartette the Church has been favored with the services of the following singers, many of whom, especially those whose term of service has been long, are remembered with feelings of sincere appreciation and gratitude:

SOPRANOS.

Mrs. Thomas,	Miss Lewis,
Miss Eddy,	Miss Fisk,
Miss Nichols,	Miss Annie Main,
Miss Fannie Root,	Mrs. O. R. Fox,
Mrs. J. A Farwell (19 years),	Miss Jackson,
Miss Helen Root,	*Mrs. Ginevra Johnstone Bishop.

ALTOS.

Mrs. Matteson,	Miss Louisa Whitlock,
Miss Julia Wells,	Miss Nettie French,
Mrs. Balfour,	*Mrs. Annie (Roumeiss) Thacker.

*Members of the present choir.

ORGANISTS.

Mr. Thomas Crouch,	Mr. W. H. Chant,
Mr. C. A. Haven,	Mr. D. N. Hood,
Mr. H. G. Bird,	*Mr. A. F. McCarrel.

TENORS.

Mr. C. H. Seaverns,	Mr. G. A. Seaverns,
Capt. A. R. Sabin,	*Mr. R. T. Howard (21 years).

BASS.

Mr. Henry Johnson,	Mr. William Sprague,
*Mr. John M. Hubbard, (30 years, not continuous).	Mr. H. L. Sloan,
	Mr. Cowles.

It will not be invidious to mention here how much of kindly remembrance is given to Mrs. Farwell whose consecrated voice so long delighted the members of the congregation and led their thoughts to higher things, nor to speak of the appreciation in which the efforts of the present members of the choir are held.

* Members of the present choir.

PRESBYTERIANS AND CONGREGATIONALISTS.

The Plan of Union.

In the early settlement of Ohio and the Northwestern States, a Plan of Union between the Presbyterian and Congregational Churches was perfected and adopted in order to prevent friction between these two denominations. This plan aimed to provide for the settlement of Congregational ministers over Presbyterian Churches, and *vice versa*, and to save the great expense that would be entailed on the Home Missionary Society by the multiplication of feeble denominational churches.

Galena Seminary.

In 1850 the denominations had carried their dissatisfaction with the Plan of Union so far, that in a movement of the Presbyterians to found a Theological Seminary, under the leadership of Rev. S. G. Spees, it was voted by a committee to which the question was referred, that the seminary should be distinctly Presbyterian. It was to be located at Galena, and made a feeble attempt at starting there; but as Galena was selected because it was "so central to Kansas and Nebraska," and as the development of the country was so different from the development which Mr. Spees had in mind, the Galena Seminary

was never built above the foundation. Meantime the Congregational brethren were establishing the Chicago Theological Seminary, on the West Side, now become a useful and famous institution, which has been surpassed in growth and influence among the newer Theological Seminaries only by the McCormick Seminary of the Presbyterian Church.

Lake Forest University.

In 1855, Dr. Patterson, who felt the need of an educational institution embodying the advantages of a university, in the vicinity of Chicago, proposed the scheme for the organization of such an institution. After consulting with Rev. Ira M. Weed, and Rev. Harvey Curtis of the First Church, they visited many localities and spent much time in a careful examination and consideration of the localities which seemed favorable for the work. In the course of their investigations that part of the country now occupied by Lake Forest was discovered, and was regarded as most desirable for such an institution as they had in view.

Through the influence and efforts of Dr. Patterson and others, members of his Church and of the First Church, the property was purchased, and the Lake Forest enterprise placed on a successful basis. The property, consisting of about 1,300 acres, was divided into lots, half of which were to belong to the "Lake Forest University," and half to belong to the members of the "Lake Forest Association," who paid the money to make the purchase of the land.

The "Lake Forest Association" was organized and chartered to hold and dispose of this property. Members of the Second Church were the largest purchasers of these lots, though members of the First Church and of other churches in the city were purchasers at the public sale.

The institutions at Lake Forest, in the various degrees of usefulness which they have experienced, have always been watched with careful and anxious interest by the Second Church.

Although the realization of the University idea was so long delayed by the financial disasters from which many who wished to aid the University have suffered, the growth for the past ten years has been very rapid, and the University, with excellent equipment in all its departments, is taking a foremost place in the educational system of the Presbyterian Church.

Religious Newspapers.

The first religious newspaper of any note in Chicago was the outgrowth of an effort made by members of the Second Church, who contributed nearly all the money to start the enterprise.

It was in 1846 that the project was inaugurated which resulted in the publication of the *Western Herald*, by the Rev. J. B. Walker.

Mr. Walker continued to print this paper till August, 1849. In the meantime he had changed its name to *Herald of the Prairies*, and had entered into a partnership with the Baptists by which the one paper became two. The two papers, however, were

the same as to three of their pages. The Baptist paper was called the *Watchman of the Prairies*, and was edited by Rev. Luther Stone. All that distinguished the two papers was their title and the second page, which in one was Baptist, and in the other was Presbyterian and Congregational.

The *Herald* from its commencement leaned strongly to the abolition side. As the slavery agitation proceeded, the attitude of the Congregational influence became more and more vigorously radical. The Presbyterian party was somewhat divided. A part of that Church, New School, was united with Presbyteries in some of the Slave States till after 1850. Hence there was developed between the parties to the Plan of Union a disposition to separate, already mentioned, as the matter of slavery became complicated with ecclesiastical questions.

Mr. Walker was very much disturbed by the course which matters were taking and resolved to leave the *Herald*. This he effected in 1849 by a transfer to Hon. Wm. Bross and J. Ambrose Wight. Messrs. Wight and Bross, as publishers and editors of the paper, changed the title to *The Prairie Herald*.

The paper, though it had a subscription list of 3,000, was environed with difficulties of which the new proprietors had little conception. The partnership with the Baptists restricted freedom of topics and of discussion. The anti-slavery ebullition was a constant source of trouble. To speak the voice of the three parties—the pro-slavery, the ultra-abolition, and the conservatives—was impossible. But

greater than all other difficulties was the fact that the parties to the Plan of Union were uneasy. This uneasiness was increased on the Congregational side by the New York *Independent*, which was fast becoming powerful as a Congregational paper, and used its influence to remove the Congregational Churches from the alliance, and to spread the distinctive Congregational policy.

On the Presbyterian side similar, but less pronounced, conditions were producing similar results.

At the end of two and a half years Mr. Bross sold his interest in the paper to Mr. Wight, who published it a year longer and then, in 1852, sold the subscription list to Rev. J. C. Holbrook, of Dubuque, for Chicago Congregational parties, with which they started the *Congregational Herald*, which was afterwards merged into the *Advance*.

After this the Presbyterians of Chicago started the *Chicago Evangelist*, the funds for which were largely contributed by members of the Second Church. After a brief existence this paper was united with the *New York Evangelist*.

The Presbyterian *Recorder* and the *Interior* owed their existence chiefly to contributions from members of the Second Presbyterian Church, obtained largely through the efforts of Dr. Patterson. The *Interior* was established on a fund of $50,000, a large proportion of which was furnished by the Second Church.

John Wentworth

PERSONAL.

Political and Professional.

In the field of politics this congregation has been well represented, as from its membership have been chosen representatives in both houses of Congress, foreign ministers, members of the State Legislature, and judges, and there has been no time when it has not furnished its share of ability in the discharge of the many other duties of state and municipal officers.

The Church has been also thoroughly represented at the bar, in the medical profession and in the banks and commercial institutions of the city. Some of the principal educational institutions of Chicago have been presided over or founded by its members. Many of the newspapers of Chicago have also been in charge of managers and editors taken from the Second Church.

The Ministry.

Quite a large number of young men have gone into the ministry while connected with the Church, or at a later time. The list includes: J. Ambrose Wight, Bradford Y. Averell, first pastor of the Hyde Park Presbyterian Church; Ezekiel Folsom, James A. Dodds, Lewis C. Baker, Alfred B. Baker, George L. Raymond, Edward M. Williams, W. W. Adams, I. W. Hathaway, A. Henry Barnes, William B. Boomer, missionary to Chile; J. H. Mateer, Henry C. Gran-

ger, Ambrose S. Wight, A. B. Nichols and D. H. Temple, son of Dr. Temple, missionary to India.

The First Foreign Missionary from Chicago, Mrs. Mary (Ely) Munger.

Mrs. Mary (Ely) Munger, who consecrated her life to the spread of the gospel in India, was the first foreign missionary from the Second Presbyterian Church, and the first one from Chicago. She was the daughter of Deacon Richard Ely, of Lynne, Conn., and the wife of Rev. S. B. Munger. Born in November, 1810, she early exhibited a character of unusual promise. In her childhood she was deeply impressed with religious truth, but dated her conversion to the winter of 1830–1831, when she united with the Congregational Church in her native place. From that period began a career of remarkable devotion and activity in Christian life. After completing her school education at the Female Seminary in Norwich, Conn., and at the academy in Westfield, Mass., she was for several years a successful and beloved teacher of a school for young ladies. The self-denying, missionary spirit was ever prominent. When teaching in a place, largely settled by the Society of Friends, near the *old border line*, several hundreds of colored people sought freedom and refuge in its vicinity. Miss Ely's heart was so touched by their ignorance and degradation that, through her efforts, she established and superintended a large and flourishing Sunday-school among them.

Miss Ely's aid was especially sought in all branches of Christian work, as a leader in her native

Mary E. Munger

place, but her heart yearned for the foreign missionary work, and she anticipated accompanying her brother, the Rev. Elias P. Ely, to some distant heathen land. The death of this brother at the age of twenty-five seemed a double bereavement, depriving her of the society of a beloved brother, and seemingly making impossible the work to which she had consecrated her life. As it was not then thought best for single ladies to engage in foreign missionary work, Miss Ely felt it to be her duty to practice much self-denial, to furnish means for others to engage in that blessed service.

In 1847 Miss Ely accompanied her parents to Waukegan, Ill., and in 1852, with all the surviving members of her father's family, made her home in Chicago, and united with the Second Presbyterian Church. After the decease of an invalid mother, her earnest prayer was, "Lord, what wilt thou have me to do?" In the early part of 1854, Miss Ely was invited to take part in the work of missions in India, and to lighten the burdens of one* who had long been toiling and praying in that land. Her large and loving heart promptly replied, "By the help of God I will go." Great indeed were the sacrifices involved in parting from a large circle of relatives and friends. The following testimony of her character was given by the Rev. R. W. Patterson, of the Second Presbyterian Church, to the Secretary of the American Board:

* Rev. S. B. Munger became a missionary of the American Board to the Mahratti in 1834. He devoted his life to the work, dying in the service in Bombay in 1867. He became noted alike for his successful ministry to the native population, and for his researches in their literature.

"It gives me great pleasure to certify in this manner my high estimate of the character of Miss Mary E. Ely for the work of an assistant missionary in a foreign field. Miss Ely has been for nearly two years a member of the church to which I minister, and is a sister much beloved in the Lord among us. With more than ordinary mental vigor and discrimination, high intellectual and moral culture, good practical judgment, attractive social qualities, fervency of religious zeal and rare symmetry of Christian character, she is, I think, eminently fitted for the work for which she is ready to consecrate the remainder of her earthly life. Should it appear to be her duty to go forth to labor for the salvation of the heathen, under the direction of the American Board, she will be followed by the prayers of many Christian friends here, who can only be cheerful in sparing her from their circle, because they may believe that the Master has bidden her to come up to a higher sphere of unselfishness and honor."

Immediately after their marriage, on the 15th of August, Mr. and Mrs. Munger, by the request of the Board, hastened to England to join the Rev. Dr. Anderson and the Rev. Mr. Thompson, delegates to the India Missions. They arrived in Southampton just in time to join these eminent delegates en route for India. After an exceedingly trying voyage, Mrs. Munger joyfully reached the shores of India on November 3d, 1854. When settled in her Mission home, she devoted herself with great assiduity to the study of the language. As soon as she had learned

the alphabet, she sought those ignorant of it and began the work of instruction, and when she had learned to read, she began to teach the Scriptures, Hymns, and Catechism. In this way she brought under her influence a class of girls and all the inmates of the Mission household. Her heart was deeply pained by the degradation and bondage of her own sex in India, and she longed to tell them of that liberty by which Christ maketh his people free. She accompanied her husband on his various preaching tours, dwelling in tents, as did the patriarchs of old. Mrs. Munger's health was so much impaired by severe sea-sickness on the voyage that she seemed never to recover from it. She suffered from repeated attacks of illness, but from all of them she rallied, until the 3d of May, 1856, when she was suddenly stricken down with disease After thirty-three days of intense physical suffering, in the language of her husband, "There came down into that missionary dwelling a glad convoy of angels and she was not, because Jesus had taken her to the Home of the saved in her Father's House."

During her illness her sick room was spoken of as "an outer court of the mansions of the blessed." Her constant exhortation was: "Let everything that hath breath praise the Lord." During excruciating suffering no murmur escaped her lips. She spoke of herself as a child lying upon the arms of loving parents. She said, "My Heavenly Father will do me no wrong." In the early part of her illness she said, "I have been with Moses on Mt. Nebo, and have

seen the glories of the land beyond the river, and the river is neither cold nor dark."

The news of Mrs. Munger's death brought a deep feeling of grief and sense of loss to many hearts, with the thought of her abundant entrance into the joys of her Lord.

Soon after the sad tidings of the death of Mrs. Munger reached us, the Rev. Dr. Patterson preached a sermon from Matthew xxvi, 13, entitled "The True Memorial," which was printed in one of our Chicago papers. A biographical sketch, first published in the *Oriental Christian Spectator* in Bombay, was translated into the Mahratta language and as a small volume circulated for the benefit of native Christians in India.

Mrs. Munger's grave is in Satara, where her death occurred on June 3d, 1856.

Among the many mysteries of Providence was the brevity of Mrs. Munger's term of direct Missionary service, but she gave to it her heart and life, and so by giving all showed her worthiness to be enrolled with the noble army of saints and martyrs in the Redeemer's cause.

She was truly a bright and shining light, and the benefit of her excellent example cannot be lost to the Church and to the Missionary cause. Such self-denial, truth and faithfulness to the end, such joyous trust in God in the hour of need, cannot be devoutly contemplated without benefit.

EZEKIEL FOLSOM.

Rev. Ezekiel Folsom.

In September, 1861, the Second Presbyterian Church sent Mr. Ezekiel Folsom, one of its members, to Cairo, Ill., to labor among the volunteer soldiers in camp there, as at that time the regiments had no chaplains, neither was there a clergyman of any denomination in that city. Mr. Folsom took charge of the services in the Presbyterian Church on the Sabbath and at the mid-week prayer meeting, either conducting the services himself or securing some minister to do so. The house was always well filled by soldiers and citizens and there were many testimonies given of the spiritual help and comfort found in that little church in those dark days of civil war.

In this work Mr. Folsom was greatly aided by the cordial co-operation of General Grant and Commodore Foote.

The committee of the Second Church in charge, sent liberal supplies of good reading matter, and the eagerness with which the soldiers received the books and papers, showed how much they were appreciated, and Mr. Folsom's daily visits to the hospital were always most welcome. Many very touching incidents occurred in connection with this branch of his work.

When the Chicago Sanitary Commission was formed, he became its agent in Cairo; and later, because of his special fitness and love for this work among the soldiers, the Presbytery of Cairo ordained him as a minister, that he might be appointed hospital chaplain at that post, which appointment he received

from President Lincoln, June 14, 1862. He held this office until the close of the war.

Mr. Folsom died at Lake Forest, March 27, 1872, aged seventy-two years.

Mrs. Clarissa C. Peck.

Clarissa C. Peck was born in Marathon, Portland county, New York, in the year 1816, and spent the early years of her life in her native village until her marriage in 1837 to Philander Peck, then a young man of character and ability, engaged in mercantile pursuits, who left his home in the State of New York in 1836, taking a small stock of goods with him to seek his fortune in the West, locating in Illinois at a little point called Little Rock, in Kendall county.

Mr. and Mrs. Peck were among the early pioneers of the Fox River Valley—a valley which instead of as now abounding in plenty, was then occupied only by a few scattered settlers. Its fertile and productive lands were then offered to them by the Government at the price of a dollar and a quarter an acre. All provisions were then transported by ox teams from Chicago, and as Mr. Peck often remarked there were times when it was difficult to get enough to eat.

But Mr. and Mrs. Peck were both full of life and energy, and amid the prosperity and abundance acquired in the future, they often said that they had seen no happier years than those of their early married life in the rude log cabin in the Fox River Valley, which was made to answer the combined purpose of a store and family residence.

MRS CLARISSA C. PECK.

In 1841 the family removed to Whitewater, in the State of Wisconsin, and remained there for ten years until the fall of 1851, when Mr. Peck, who desired a larger field and greater opportunities for business success than a small village could afford, and who foresaw something of the future greatness of Chicago, removed to this city; but his health, always somewhat frail and delicate, gave way under the strain and exertion of a new business venture and he died in June of the following year, leaving behind him a widow and three children to mourn his loss.

Soon after the death of her husband, Mrs. Peck united with the Second Presbyterian Church, to which she was strongly attached, and of which she continued until her death to be a loyal and exemplary member, contributing liberally to its support, active in its work, and never shirking the duties of her position. She was a woman of warm sympathies and strong affections, and by the death of her husband and the subsequent death of all her children she was visited with a burden of sorrow such as few are ever called to bear, but her bright nature and elastic spirit survived it all, and made her a cheerful companion, whose presence and society were ever welcome.

She gave liberally of her abundance to the poor and contributed generously to all worthy charities whose objects were made known to her, not only pecuniary relief, but what many in her position value much more highly, her active personal exertions.

She was most highly esteemed by all who knew

her, and the Chicago Home for Incurables, which she founded and endowed, is a fitting monument to her memory. Mrs. Peck died December 22, 1884.

Mrs. B. W. Raymond.

Mrs. B. W. Raymond (*née* Porter) entered into rest at Atlanta, Georgia, May 23d, 1889, and her body was laid beside that of her husband in Graceland, May 27th following. She and her friend, Mrs. N. A. Jones, were buried on adjoining lots at the same time. Their husbands had come to Chicago the same year, had been in the Second Church together from the year of its organization, had been upon very intimate social terms, and had laid their burdens down within the same week in the spring of 1883. "They were lovely and pleasant in their lives and in their deaths they were not divided."

When Mr. and Mrs. Raymond first came to Chicago they united with the First Presbyterian Church, where they were active, until they helped to organize the Second Church under Dr. Patterson. Dr. Patterson testified on the day of her funeral that no one of his many parishioners had ever been more consecrated or more useful than Mrs. Raymond, and every other pastor who has been associated with her would give the same testimony. She was a woman of uncommon and even tireless energy, unceasing in her activities, always cheerful and buoyant in spirit, serving the Lord, and this was the more remarkable, because for many years she had suffered much from pain and physical weakness, but so little

MRS. B W. RAYMOND.

was it allowed to interrupt the current of her work or the flow of her joy, that only intimate friends knew either of her infirmities or of the afflictions that had touched her life from without. When death invaded her home, and financial difficulties threatened it, she went forward as serene and cheerful and efficient as ever. Hospitality was the law of love which distinguished her house. She was the most benevolent woman that her pastor has ever known. Dr. Patterson said at her funeral that Mr. and Mrs. Raymond were the only Christians he had met who needed to be warned against giving away too much. During their joint lives, Mr. and Mrs. Raymond regularly gave away one-third of their income, which was never large according to the present standards, and oftentimes they gave away far more. All this was done quietly and unostentatiously, as a matter of course. Mrs. Raymond would not permit her friends to know how much she was doing.

The most marked feature of her Christian life was her earnest, prayerful and persistent seeking to win souls for Christ. She constantly kept a long list of those for whom she prayed by name. Her life of uniform happiness, kindness and benevolence discloses the secret by which it was governed; unswerving confidence in the wisdom and goodness of God.

John Crerar.

Mr. John Crerar, whose dignified yet gentle bearing attracted the eye no less than his kindness and sympathy warmed the heart, was born in New York

City in 1827. He came of Scotch parentage, and was brought up under strict religious discipline which showed in all the actions of his subsequent life, in which principle was the governing power. If his training in childhood was severe it had no hardening effect upon his disposition for he had no faith in any religion which was not entirely cheerful. He was a great reader of the Bible and knew the eighth chapter of Romans by heart, and upon a text from this chapter his religious life was based. Without being narrow minded or censorious Mr. Crerar was intolerant of infidelity, and was ever ready to resent any attack upon the fundamental truths of Christianity.

As a believer in organized effort he gave most liberal support to the societies and boards connected with the church. Appeals from such organized sources met his approval more strongly than those which came from individuals working by themselves. Mr. Crerar's philanthropy, however, knew no bounds nor limits, but was constantly active and progressive, without ostentation.

Mr. Crerar's father (also named John) died when his son was an infant, and his mother (Agnes Smeallie) subsequently married Mr. George Boyd, a Scotchman in charge of the American branch of the English steel business of William Jessup & Sons. Mr. Crerar at the age of eighteen, up to which time he had been a diligent and successful student in the New York schools, began his business career by entering the house of which Mr. Boyd was the American representative. After several years of prelim-

inary experience Mr. Crerar became connected with the house of Morris R. Jessup & Co. With this house and its successors he was connected during the rest of his life. In company with Mr. J. McGregor Adams, Mr. Crerar, in 1862, bought the Chicago Branch of Jessup & Co., and the firm of Crerar, Adams & Co. was established. The business of this firm increased rapidly, and it was soon known as one of the most important business establishments in Chicago. Mr. Crerar was also largely interested in the Adams & Westlake Company, was one of the original incorporators of Pullman's Palace Car Company, of which he was a director; he was also a director of the Chicago and Alton Railway, and of the Illinois Trust and Savings Bank, and was at one time President of the Chicago and Joliet Railway. It is evident that in business, as well as in philanthropic work, Mr. Crerar believed in organization, and on this account he became so largely interested in stock companies. Though known to have a high opinion of Chicago real estate, his instincts were strictly commercial and non-speculative, and his chief holdings were, as intimated, in organized corporations.

Beside these purely business relations he had a very wide connection with the religious and charitable institutions of the city. As Vice-President of the Chicago Orphan Asylum, director in the Presbyterian Hospital, and in the Chicago Relief and Aid Society, and trustee of the Second Presbyterian Church, he gave freely of his time and money to aid

these institutions to carry out the objects for which they were organized.

Mr. Crerar was a man of eminently social and literary inclinations, and was a great reader of books. His will indicates that this fondness never diminished, as his largest bequest, which will probably exceed $2,500,000, was for the establishment of a public library in Chicago.

Not specially fond of travel, Mr. Crerar preferred large cities as a place of residence, and until the death of his mother always felt that New York was his home, and when going there from Chicago always spoke of it as going home. After the death of his mother this feeling changed, and he never alluded to any place but Chicago as home, and often said that he could not be happy to be permanently in any other place.

In the spring of 1889, Mr. Crerar's health began to fail, and on October 19th of that year he passed quietly away at the residence of his devoted friend, Mr. Norman Williams. By his death every worthy business enterprise lost a well wisher, and every organization for improving the condition of society lost a most active and powerful friend.

In accordance with his request, Mr. Crerar was buried beside his mother in Greenwood Cemetery, New York.

In his lifetime Mr. Crerar had given away very large sums of money, but not in very large amounts. His gift of $10,000 to the Second Presbyterian Church to enable it to extinguish its debt was per-

haps the largest amount which he gave at any one time during his life.

In his will, by which he disposed of an estate valued at about $4,000,000, he left large sums to the organizations in which he had been interested during his life, together with munificent legacies to his relatives, many of whom he had never seen. His partners and personal friends received large bequests and numerous charitable and religious institutions were most generously remembered.

Among his gifts of a public nature were *one hundred thousand dollars* to the Trustees of the Second Presbyterian Church, the income to be used on account of said Church; *one hundred thousand dollars* to the same Trustees, the income to be employed for the promotion and continuance of the Mission Schools of said Church; and *one hundred thousand dollars* for a colossal statue of Abraham Lincoln.

Fifty thousand dollars each for the Chicago Orphan Asylum, the Chicago Nursery and Half Orphan Asylum, American Sunday School Union, Chicago Relief and Aid Society, Illinois Training School for Nurses, Chicago Manual Training School, Presbyterian League of Chicago, Chicago Old People's Home, Chicago Home for the Friendless, Chicago Young Men's Christian Association.

Twenty-five thousand dollars each for the Scotch Presbyterian Church of New York, Chicago Historical Society, Chicago Presbyterian Hospital, St. Luke's Free Hospital, Chicago Bible Society.

Ten thousand dollars each for the St. Andrew's

Society of New York, the St. Andrew's Society of Chicago, the Chicago Literary Club.

The crowning gift of all was the residue of the estate after paying the foregoing public and numerous private bequests. This residue, which will amount to more than $2,500,000, he gave for a public library for the city of Chicago. For the first board of directors for this library he named Messrs. Norman Williams, Huntington W. Jackson, Marshall Field, E. W. Blatchford, T. B. Blackstone, Robert T. Lincoln, Henry W. Bishop, Edward G. Mason, Albert Keep, Edson Keith, Simon J. McPherson, John M. Clark, George A. Armour. In making this bequest Mr. Crerar said, "I desire that books and periodicals be selected with a view to create and sustain a healthy, moral and Christian sentiment. . . I want its atmosphere that of Christian refinement and its aim and object the building up of character."

Mr. Crerar's life was marked by a most steadfast adherence to principle and by a repugnance to that which was unworthy in itself or which might lead to unworthy things. The remembrance of his fidelity to his Church, to his friends and to all the interests which tend to make life more cheerful and men more noble will ever remain to consecrate the benevolences which his Christian generosity have enriched.

SEXTONS.

The first sexton employed by the Second Church, of whom we have record, was Mr. Hastings, for three months from January 1, 1845, at $6.00 per month. It is probable that Joseph Meeker acted as sexton until the completion of the new church on Wabash avenue, or until January, 1851, when S. P. Warner was employed. He was succeeded, in 1858, by Homer L. Blakeslee, who has faithfully served the Church in that important position from 1858 until the present time. In this work Mr. Blakeslee has been ably assisted by Edward L. Bradley who began his services in this connection in January, 1862. The Church has thus enjoyed thirty-four years of intelligent and loyal service from Mr. Blakeslee, and thirty years of careful and painstaking attention from Mr. Bradley.

CONTRIBUTIONS FOR BENEVOLENT PURPOSES.

The reports of the treasurers, William H. Brown, B. W. Raymond, F. Crumbaugh and George C. Benton, show that regular contributions have been made to the following objects, for the spread of the gospel: Foreign Missions, Home Missions, Education for the Ministry, Bible Society, Freedmen's Aid, Church Erection, Ministerial Relief, Colleges and Academies, Board of Publication, Presbyterian Hospital, Presbyterian League, Moseley Mission, Kindergarten, Sustentation, the Poor of the Church.

Special contributions have also been made, as occasion required, in aid of Weak Churches, American Sunday School Union, Christian Endeavor, Monticello Seminary, Lake Forest University, Home of the Friendless, Northwestern (McCormick) Theological Seminary, Young Men's Christian Association, Captain Bundy's Work on the Lakes, Pacific Garden Mission, Women's Temperance Union, Bible Revision, Indian Mission, Seamen's Mission, Synodical Mission Work, Syrian Mission, Tract Society, Bible Society, Presbyterian Hospital.

The accounts of the treasurers show that the total of such benevolences of the Church as have passed through their hands in the past fifty years have exceeded *six hundred and fifty thousand dollars.*

F. C. Mumbrough.

The greater part of this considerable sum has been gathered in the regular collections of the Church, and in the regular work of the following organizations: The Dorcas Society, Young Ladies' Missionary Society, Woman's Foreign Missionary Society, Church Sunday School, Moseley Mission Sunday School, Ladies' Aid Society, Woman's Home Missionary Society, Woman's Missionary Society.

Within the past five years liberal sums have been given by individual members of the Church, most of which have *not* been included in the $650,000 reported above.

In addition to the amounts reported, reference should be made to the gift of $10,000 from Mr. Flavel Moseley for the mission work of the Church, $10,000 by Mrs. Clarissa Peck for the same purpose, and to that of Mr. John Crerar of $100,000 for the mission work of the Church, and $100,000 to the trustees of the Church for unspecified objects.

The following summaries of the treasurers' reports of the benevolent funds of the Church, 1843–73, show the money which passed through the treasurers' hands for those years:

1843 to 1865,	$93,670 91	1869,	$5,414 01
1865,	4,813 68	1870,	*4,000 00
1866,	5,571 82	1871,	4,537 81
1867,	6,415 29	1872,	4,519 44
1868,	6,387 99	1873,	4,900 03
	Total,		$140,230.00

The following statement shows the benevolences

*Estimated.

and congregational expenses of the Church, 1874–91, as reported to the General Assembly:

YEAR.	BENEVOLENCE.	CONGREGATIONAL EXP'S.
1874	$5,172	$13,474
	DR. GIBSON'S PASTORATE.	
1875	$6,536	$18,634
1876	8,446	15,226
1877	19,789 ($14,264 miscellaneous)	71,028 (debt)
1878	6,424	18,049
1879	19,242 ($15,778 miscellaneous)	19,046
1880	8,585	14,559
Total	$69,022	Total $156,542
Average	11,503	Average 26,090
1881	$5,459	$15,555
1882	5,116	16,578
Total	$10,575	Total $32,133
Average	52.87	Average 16,866
	DR. MCPHERSON'S PASTORATE.	
1883	$ 6,955	$53,568 (debt)
1884	37,264 ($19,152 miscellaneous)	18,160
1885	22,473 ($6,948 miscellaneous)	42,797 (tower)
1886	27,521 ($8,912 miscellaneous)	22,061 (new boilers)
1887	22,509	18,572
1888	* 47,900 ($8,321 miscellaneous) ($21,497 education)	18,367
1889	† 72,526 ($24,315 miscellaneous) ($12,988 education)	39,460 (church rep'd)

* This amount, for 1888, includes legacies from Mrs. William H. Reid of $5,000 to the Woman's Home Missionary Society, $2,500 to the Women's Foreign Missionary Society, $2,500 to the Young Ladies' Missionary Society; also a gift from Mrs. William Armour of $5,000 to endow a Memorial Bed at the Presbyterian Hospital, and a gift from Mr. S. B. Cobb of $6,000, of which $5,000 was to endow a Memorial Bed in the Presbyterian Hospital, and $1,000 was a gift to the funds of the Hospital. It also includes individual gifts of $11,500 to various (not mentioned) institutions.

† This amount, for 1889, includes a gift of $25,000 from Mr. William H. Reid to Mon-

YEAR.	BENEVOLENCE.	CONGREGATIONAL EXP'S.
1890	$160,304 ($49,943 miscellaneous) ($91,809 education)	$22,066
1891	33,616 ($9,220 miscellaneous)	19,593
Total	$431,068	$254,644
Average	47,896	28,294

The column "congregational expenses" includes all the cost of supporting the worship of the Church, as well as all extraordinary charges, as indicated.

The total amount reported to the General Assembly for the past eighteen years for benevolence has been $515,837, and for the whole period of fifty years, $656,067; the total outlay for congregational expenses, 1874–1891, has been $456,793. While the usual expenses for supporting the worship of the Church have been less than $20,000 per year, in 1877, 1883, 1885, 1886 and 1889 this amount was largely increased for reasons suggested in the statements for those years.

---

ticello Seminary; and for Lake Forest University, $45,000 given by Hon. William Bross, $10,000 given by Mr. T. B. Blackstone, $5,000 given by Mr. William Blair, $5,000 given by Mr. Thomas Murdoch, $1,000 given by Mr. Albert Keep.

GENERAL ESTIMATE OF THE INFLUENCE EXERTED BY THIS CHURCH UPON THE CHURCHES AND INSTITUTIONS IN THE NORTHWEST.

By Dr. R. W. Patterson.

With some hesitation I have consented to comply with a request that I would write a brief statement of facts known to me that may illustrate the influences exerted by the Second Presbyterian Church of Chicago, upon the moral and religious interests of the Northwest. I cannot, perhaps, better perform this difficult task than by following, in the main, the history of this Church's connection with the progress of our denomination in this section of the country. It will, of course, be impossible in a statement of this kind to enter upon particulars; and in giving outlines I shall be obliged to depend largely upon my own memory, which, however, I think I can safely trust as to the matters involved in these paragraphs.

In the changing community of Chicago since the Second Church was organized in June, 1842, it was to be expected that many of its members would remove, as they did, to other places in Illinois and adjacent states. Through such removals not a few of our people were transferred to other churches, and several became prime movers in the organization of new churches. Quite a number were chosen trustees and elders in the congregations with which they were identified; and carried with them the same ideas of conservative progress that obtained in this church.

Those ideas acted as a quiet leaven in the several churches concerned, and extended their silent influence to many neighboring churches. By these and similar moral forces the revolutionary tendencies that had been at work in our congregations, in a few years were abated and a desire for stability and healthful growth took the place of the former disposition to try adventurous experiments.

The influence of this church, by its example of stability and steady progress and by the careful advice of its minister and other officers, was very considerable in saving others of our churches from disintegration, or withdrawal to other communions. Thus one of our churches, now the largest in Chicago, was, in a season of discouragement, when about to disband, encouraged by the pastor of this church to stand fast in hope of a brighter day, which soon dawned upon the little band of despairing disciples. And other churches more distant were held together by like encouragement from the same quarter.

Whole Presbyteries, when urged by radical reformers to secede from our denomination, were held in check mainly by this church and its pastor and a few sympathizing ministerial brethren, who stood firmly by the constitution of the church and the laws of its administration. Among these were the Presbyteries of Ottawa and Belvidere in 1842, and the Presbytery of Ottawa again in 1852.

In 1857, when the entire Presbyterian Church (N. S.) was threatened with dismemberment at the North by the demands of extreme supporters of slavery at

the South, the pastor of this church, in connection with Dr. Henry Kendall, late secretary of our Home Missionary Board, drew up the moderate anti-slavery paper that was adopted at Cleveland by the entire vote of the Commissioners in the General Assembly from all of our Northern Presbyteries. Without this carefully considered action based upon the anti-slavery history of our church, and of its earlier assemblies, we should either have lost all our conservative Presbyteries in the Eastern cities, or all of our more progressive Presbyteries in the West and Northwest, which the denomination as a whole could scarcely have survived. And this broad result may be fairly set down in part to the credit of the Second Presbyterian Church of Chicago, by which the pastor and his associates were so fully sustained from the beginning in their moderately conservative policy.

The influence and agency of this church were very important in relation to provisions for the aid of feeble congregations, especially in the Northwest, in the erection of houses of worship. The fund of the Synod of Peoria for this purpose, when the Synod embraced Northern Illinois and the whole State of Wisconsin, consisted of about $6,000. The movement for the procurement of this fund originated with the session and pastor of this church. About one-fifth of the fund was contributed by members of this congregation, and the Church Erection Committee of the Synod by which the fund was administered for the help of many congregations, always included an elder and the pastor of this church. There is reason

to believe, moreover, that the example of the Synod in the work of church erection was among the most potent influences by which our General Assembly was stimulated in its successful effort to raise a permanent Church Erection Fund of $100,000 by which, with annual contributions, the new churches of the whole country, but especially of the Northwest, are so beneficially assisted from year to year.

The efforts for the establishment of a religious newspaper finally culminated in the founding of the *Interior*, which is now the most widely circulated and probably the most influential religious journal in our entire denomination.

This people have always given liberally for the furtherance of the Sunday-school cause in the Northwest; and without their generous aid, under the lead of their former pastor, the great enterprise of the Lake Forest University would never have been inaugurated, or if begun must have perished in its infancy, instead of advancing to its present success and bright promise of future benediction, not only to the Northwest, but to the whole country and the world.

In what has been said, the indispensable coöperation of other noble churches, with their honored and efficient pastors, has not been for a moment forgotten; but the purpose of this sketch required a continuous reference to the influence and work of this particular Church and Congregation in relation to the causes and interests of education, morality and religion in our Northwestern States and Territories.

A LIST

OF THE

MEMBERS OF THE CHURCH.

1842–1892.

NAMES OF ABSENT MEMBERS.

WHOSE RESIDENCE AND CHRISTIAN STANDING ARE UNKNOWN TO THE SESSION.

Names.	How admitted.	When admitted.
Allers, Miss Catherine	Profession.	October 28, 1857.
Allen, Mrs. Elizabeth	Profession.	September 15, 1876.
Allen, Willard	Profession.	September 15, 1876.
Bartholomew, Miss Julia	Letter.	October 29, 1856.
Bennett, James M.	Letter.	December 30, 1863.
Bennett, Mrs. Rosella	Profession.	March 2, 1859.
Bowie, Mrs. Annie	Profession.	June 26, 1878.
Brewster, William	Letter.	February 25, 1874.
Brown, Annie	Profession.	May 2, 1879.
Brown, Mrs. Agnes F.	Profession.	August 29, 1866.
Brown, David	Letter.	May 5, 1876.
Brown, Mary E.	Letter.	November 2, 1877.
Brummond, Peter	Letter.	May 31, 1867.
Cave, Mrs. Mary	Letter.	February 27, 1846.
Charpiot, Jaques	Profession.	June 25, 1854.
Childs, George T.	Profession.	April 19, 1858.
Clapp, Mrs. Harriet A.	Profession.	May 4, 1855.
Clark, Mrs. Elizabeth	Letter.	November 2, 1869.
Collins, Mrs. Mary Eliza	Profession.	May 2, 1877.
Cozzens, Mrs. Emeline	Profession.	May 5, 1852.
Crosby, Mrs. Eliza	Letter.	November 5, 1875.
Cruse, Miss Ida	Profession.	May 5, 1857.
Cunningham, James	Letter.	May 1, 1876.
Curtis, Miss Clarissa J.	Letter.	March 2, 1849.
Dalton, Mrs. Olive	Letter.	July 2, 1862.
Dana, Mrs. Anna B.	Letter.	December 28, 1848.
Davis, Henry	Profession.	November 3, 1876.
Dickinson, Albert H.	Letter.	January 6, 1878.
Doggett, Mrs. Harriet	Profession.	May 5, 1876.
Dorman, Rushton M.	Letter.	September 2, 1874.
Doty, Samuel	Profession.	March 2, 1877.
Fletcher, Miss Ida R.	Profession.	November 3, 1876.

Names.	How admitted.	When admitted.
Fowler, Ellen	Profession.	October 31, 1879.
Gorman, Mrs. Eliza F.	Letter.	September, 1871.
Gregory, Mrs. D. H.	Letter.	November 5, 1875.
Groll, Sophia	Profession.	June 26, 1878.
Hare, Chesley	Profession.	July 1, 1874.
Haviland, Miss Jane	Letter.	September 2, 1858.
Hay, James R.	Letter.	June 28, 1865.
Heidman, Miss Ida	Profession.	March 5, 1875.
Henderson, Mrs. Thomas	Letter.	March 5, 1880.
Hendricks, Mrs. S. C.	Letter.	March 2, 1880.
Herman, Ridley	Profession.	June 14, 1858.
Hopper, Mrs. Mary Ann	Profession.	May 1, 1861.
Huntington, Henry B.	Letter.	May 8, 1863.
Johnson, Miss Clara Ann	Profession.	June 22, 1859.
Johnston, Harriet P.	Letter.	May 3, 1878.
Klemme, Clara	Profession.	May 2, 1877.
Laflin, Mrs. Abby M.	Letter.	June 25, 1852.
Lake, Agnes	Profession.	January 6, 1878.
Larson, Mrs. Thora C. M.	Profession.	June 26, 1874.
Lee, James A.	Letter.	January 3, 1855.
Liebrandt, Henry	Profession.	July 3, 1861.
Lippincott, Miss Mary	Letter.	November 1, 1868.
Lockwood, Henry B.	Profession.	March 8, 1867.
Luff, Mrs. Ruth Matilda	Letter.	July 7, 1876.
Lusk, Aranetta	Profession.	May 2, 1879.
McCloyd, Miss Mary A.	Profession.	April 12, 1858.
McDonald, Mrs. Susan	Letter.	October 7, 1874.
McGill, John J.	Profession.	March 1, 1878.
McGregor, Edward L.	Profession.	March 2, 1877.
McKee, Thomas	Profession.	May 4, 1877.
McKinzie, Miss Jane	Profession.	May 2, 1855.
McRae, Donald	Letter.	September 3, 1873.
Meek, Matthew	Letter.	November 2, 1877.
Millar, William	Profession.	December 27, 1843.
Miller, Mrs. Margaret	Profession.	May 5, 1867.
Miller, William A.	Letter.	March 4, 1866.
Murphy, Miss Anna	Profession.	June 26, 1861.
Murray, Donald	Letter.	April 30, 1875.
Murray, Mrs. Isabella K.	Letter.	February 18, 1863.
Murray, Mrs. Martha E.	Profession.	March 2, 1877.
Murray, Thompson S.	Profession.	March 2, 1877.
Nixon, Miss Jane	Letter.	September 5, 1858.
Odell, Miss Ann Jennette	Letter.	November 1, 1868.
Odlin, Mrs. Elizabeth	Letter.	June 27, 1866.

Names.	How admitted.	When admitted.
Ogren, Clara.	Profession.	January 12, 1877.
Ojers, Miss Annie M.	Letter.	January 2, 1869.
Owen, Marquis S.	Letter.	September 5, 1862.
Page, Arthur E.	Profession.	January 12, 1877.
Page, Nathaniel	Letter.	February 5, 1850.
Perkins, Mrs. Mattie	Profession.	May 4, 1877.
Peterson, Mrs. Charlotte G.	Profession.	February 22, 1860.
Reed, Mrs. Mary E.	Letter.	May 1, 1859.
Rice, Mrs. A. L.	Letter.	April 30, 1868.
Robb, Charles	Profession.	June 24, 1858.
Robbins, Mrs. Emily P.	Letter.	September 6, 1861.
Robbins, W. H. P.	Letter.	September 6, 1861.
Rockwell, Mrs. Matilda	Letter.	October 30, 1874.
Ronan, Margaret	Profession.	January 12, 1877.
Russell, James H.	Letter.	June 2, 1871.
Shaw, Mrs. Anna	Letter.	November 3, 1876.
Schmoldt, Miss Wilhelmina	Profession.	May 2, 1851.
Sisson, Mrs. Elizabeth	Letter.	May 5, 1865.
Smith, Mrs. J. B.	Letter.	January 12, 1877.
Smith, W. H.	Letter.	December 21, 1870.
Thayer, Mrs. Clinton	Letter.	June 27, 1853.
Thayer, M. Clinton	Letter.	June 27, 1853.
Theunis, Henry	Profession.	May 2, 1866.
Thompson, Theodore	Profession.	April 30, 1855.
Ulch, Mattie	Profession.	January 12, 1877.
Vail, J. N.	Letter.	February 26, 1873.
Van Alstyne, Eldred T.	Profession.	August 30, 1850.
Van Cott, Ephriam	Letter.	April 1, 1885.
Webb, Mrs. Annie S.	Letter.	June 29, 1877.
Webb, James Arthur	Letter.	June 29, 1877.
Weed, W.	Letter.	June 25, 1852.
Wheeler, Clarence	Letter.	January 12, 1877.
Whitlaw, Miss Isabella	Letter.	October 26, 1859.
Whittlesley, Luther H.	Letter.	June 27, 1866.
Whitney, Olive	Profession.	January 12, 1877.
Wilson, George	Letter.	March 1, 1872.
Wright, George M.	Profession.	March 3, 1877.

PRESENT MEMBERS.

Names.	How admitted.	When admitted.
Abbott, Arthur H.	Profession.	January 2, 1877.
Abel, Mrs. Margaret	Letter.	May 2, 1879.
Abel, William	Profession.	December 2, 1885.
Adams, Benjamin	Letter.	August 31, 1853.
Adams, John B.	Profession.	May 2, 1869.
Adams, Mrs. Louisa H.	Profession.	April 28, 1874.
Adams, Miss Nettie Roberts	Letter.	March 1, 1891.
Adams, Miss Nilla M.	Profession.	June 29, 1864.
Alexander, Mrs. Lizzie F.	Letter.	June 3, 1888.
Allen, Mrs. Emily E.	Letter.	February 2, 1890.
Allen, Hamilton F.	Profession.	October 3, 1888.
Allen, Ira W.	Letter.	November 5, 1875.
Allen, Mrs. Ira W.	Letter.	November 5, 1875.
Allen, Ira W., Jr.	Profession.	June 6, 1886.
Allen, Philip Schuyler	Profession.	January 3, 1892.
Andrews, Edmund	Letter.	February 29, 1856.
Andrews, Edmund L.	Profession.	May 30, 1883.
Andrews, Mrs. Frances M.	Letter.	June 29, 1877.
Andrews, Frank Taylor	Profession.	January 12, 1877.
Andrews, E. Wylys	Profession.	October 30, 1874.
Armour, Mrs. Barbara	Letter.	June 29, 1864.
Armour, Mrs. Bertha Cobb	Profession.	June 8, 1887.
Armstrong, Mrs. Delia M.	Letter.	February 6, 1870.
Armstrong, George B.	Letter.	December 31, 1890.
Armstrong, Mrs. Mary E.	Letter.	December 31, 1890.
Atwell, Benjamin H.	Profession.	May 29, 1889.
Atwell, Harry A.	Profession.	December 3, 1890.
Atwell, Marshall B.	Profession.	December 3, 1890.
Atwood, Mrs. Alvira	Letter.	February 29, 1892.
Atwood, Miss Alvira G.	Letter.	February 29, 1892.
Atwood, George H.	Letter.	February 29, 1892.
Auld, Miss Catherine	Letter.	June 6, 1886.
Austin, Mrs. Anna S.	Profession.	November, 1875.
Averell, Albert J.	Profession.	April 26, 1858.
Averell, Mrs. Anna B.	Profession.	April 26, 1858.

Names.	How admitted.	When admitted.
Avery, Mrs. Phoebe A.	Letter.	December 29, 1864.
Baird, Mrs. Jenet M.	Profession.	March 1, 1865.
Baker, Mrs. Agnes S.	Letter.	December 30, 1874.
Baker, Mrs. Anna F.	Letter.	May 5, 1876.
Baker, Miss Bertha	Profession.	November 28, 1888.
Baker, Francis S.	Profession.	November 25, 1890.
Baker, Henry D.	Profesession.	November 29, 1889.
Baker, Maurice K.	Profession.	March 30, 1887.
Baker, William M.	Letter.	December 30, 1874.
Balcom, Mrs. Jane E.	Letter.	November 5, 1875.
Ballard, DeWitt P.	Profession.	May 2, 1866.
Ballenger, Horace	Letter.	December 7, 1890.
Barker, Mrs. Cordelia E.	Profession.	June 26, 1878.
Barker, Mrs. Jessie N.	Profession.	June 26, 1878.
Barnes, Edward	Profession.	December 30, 1890.
Barr, Miss Winona	Profession.	February 1, 1888.
Barrett, Edgar G.	Letter.	February 4, 1885.
Barrett, Miss Laura T.	Profession.	May 30, 1883.
Barrett, Miss Miriam	Profession.	May 30, 1883.
Bass, Miss Catherine	Letter.	June 6, 1878.
Bass, George	Profession.	June 6, 1878.
Baumann, Mrs. Emily Grace	Profession.	December 7, 1884.
Beach, Myron H.	Letter.	December 2, 1885.
Beach, Mrs. M. H.	Letter.	December 2, 1885.
Becker, Frederick W.	Letter.	May 11, 1877.
Belden, Miss Bertha	Profession.	February 3, 1886.
Belden, Charles W.	Profession.	March 1, 1865.
Bellas, Thomas H.	Profession.	September 3, 1875.
Benton, George C.	Letter.	November 5, 1865.
Benton, George P.	Letter.	October 3, 1883.
Benton, Mrs. Susan D.	Letter.	December 31, 1871.
Benton, Miss H. Tirza	Profession.	October 3, 1883.
Betticher, Mrs. P. D.	Letter.	December 3, 1884.
Birch, Hugh T.	Profession.	January 4, 1891.
Bishopp, Weller D.	Profession.	January 12, 1877.
Black, Miss Maggie	Letter.	October 2, 1885.
Blackstone, Mrs. Isabella F.	Letter.	November 5, 1875.
Blair, Edward T.	Profession.	August 28, 1872.
Blair, Mrs. Sarah M.	Letter.	January 3, 1855.
Blair, William	Profession.	April 27, 1859.
Blakeslee, H. L.	Letter.	November 3, 1858.
Blakeslee, Mrs. H. L.	Letter.	November 3, 1858.
Blanchard, Mrs. Sarah	Profession.	April 30, 1855.
Bloom, John Henry	Letter.	May 11, 1877.

Names.	How admitted.	When admitted.
Boice, Hugh M.	Letter.	March 2, 1877.
Boice, Mrs. Martha J.	Letter.	January 30, 1884.
Bond, Thomas S.	Letter.	March 3, 1876.
Bowen, Mrs. Dinah	Profession.	March 26, 1884.
Bowles, Mrs. Eleanor C.	Profession.	April 11, 1885.
Bracken, Miss Lena M.	Profession.	May 11, 1877.
Bracken, Miss Waldena	Profession.	January 2, 1880.
Brackett, Mrs. Julia S.	Profession.	December 1, 1886.
Bradford, Theron	Profession.	March 30, 1887.
Bradley, Edward L.	Profession.	April 30, 1880.
Bradley, Mrs. Marion A.	Profession.	May 3, 1871.
Brandt, Miss Martha	Profession.	October 3, 1888.
Brandt, William	Profession.	April 3, 1889.
Brewer, Frederick Gray	Profession.	March 29, 1892.
Broadfoot, Miss Jessie M.	Letter.	February 25, 1891.
Brooks, Miss Henrietta F.	Letter.	June 1, 1870.
Brooks, Miss Sarah A.	Letter.	June 1, 1870.
Bross, Mrs. Mary	Letter.	October 24, 1848.
Brown, Mrs. A. F.	Profession.	August 29, 1866.
Brown, Mrs. Charles B.	Profession.	September 3, 1873.
Brown, George U.	Letter.	September 28, 1887.
Brown, S. Lockwood	Letter.	August 6, 1842.
Brown, Mrs. Mary A.	Profession.	December 30, 1868.
Browne, Edward	Letter.	October 31, 1879.
Browne, Mrs. Ella C.	Letter.	October 31, 1879.
Browne, Miss Evangelina	Profession.	February 3, 1886.
Browne, George F.	Profession.	March 29, 1886.
Brucklocker, Miss Mary	Letter.	November 29, 1882.
Bruen, Mrs. Nellie J.	Letter.	February 2, 1887.
Bruen, William G.	Letter.	February 2, 1887.
Brust, Miss Louisa	Profession.	November 3, 1876.
Bryant, Mrs. Antonette Re Qua	Letter.	October 3, 1883.
Bryant, Henry W.	Profession.	March 30, 1887.
Buell, Miss Elizabeth Averill	Profession.	December 30, 1891.
Buell, Mrs. Maude Hoyne	Profession.	April 2, 1890.
Burch, Mrs. Eliza F.	Letter.	March 6, 1869.
Burbank, Edward A.	Letter.	December 7, 1856.
Burke, Daniel J.	Profession.	May 29, 1889.
Byleveld, Mrs. A.	Profession.	April 30, 1880.
Byleveld, Miss Ambrosina M.	Profession.	May 3, 1883.
Byleveld, Miss Caroline	Profession.	October 31, 1879.
Byleveld, Miss Elizabeth	Profession.	October 31, 1879.
Byleveld, John	Profession.	April 30, 1880.
Cable, Miss Fanny	Profession.	July 17, 1889.

Names.	How admitted.	When admitted.
Cable, Mrs. Jennie	Letter.	December 2, 1885.
Cable, Miss Josephine	Profession.	May 31, 1886.
Caesar, James	Letter.	April 29, 1892.
Cameron, James	Profession.	October 12, 1884.
Campbell, Mrs. Mary Belle	Letter.	June 2, 1886.
Campbell, Mrs. Mary L.	Letter.	January 3, 1879.
Campbell, William N.	Profession.	March 2, 1877.
Carlisle, Samuel	Letter.	February 20, 1884.
Carpenter, Mrs. Emma	Profession.	May 3, 1845.
Carter, George T.	Profession.	July 1, 1864.
Carter, Mrs. Margaret O.	Letter.	December 30, 1874.
Carter, Thomas B.	Letter.	June 1, 1842.
Cass, Geo. W.	Profession.	June 8, 1887.
Cass, Mrs. Rebecca J.	Letter.	June 8, 1887.
Caton, Arthur J.	Letter.	March 5, 1875.
Chapin, Mrs. Eliz. Mattocks	Profession.	May 29, 1889.
Chapin, Miss Ella	Profession.	January 12, 1877.
Chapin, Miss Fannie	Profession,	March 2, 1877.
Chappell, Howard F.	Profession.	January 12, 1877.
Chappell, Miss Julia B.	Profession.	January 12, 1877.
Childs, Mrs. Amy	Profession.	December 22, 1869.
Childs, Miss Margaret I.	Letter.	January 3, 1879.
Churchill, Mrs. Sophia	Profession.	June 29, 1877.
Clark, Mrs. Clara M.	Profession.	November 28, 1883.
Clark, Mrs. Jennie Q.	Letter.	March 3, 1876.
Clark, Mrs. John	Letter.	January 4, 1878.
Clark, Mrs. Louisa C.	Letter.	March 3, 1876.
Clark, Peter S.	Profession.	November 29, 1889.
Clark, Robert G.	Profession.	February 28, 1879.
Clark, Stewart	Profession.	March 5, 1875.
Clough, Harry S.	Profession.	November 30, 1887.
Coaker, Watson	Profession.	January 2, 1880.
Cobb, Mrs. Caroline J.	Profession.	January 12, 1877.
Cobb, Stephen A.	Profession.	April 3, 1889.
Coey, David	Profession.	January 12, 1887.
Colver, Mrs. Ella	Profession.	March 2, 1877.
Combs, Miss Vivia Linmere	Profession.	October 2, 1887.
Comings, Mrs. Jennie C.	Profession.	February 28, 1872.
Cone, Miss Josephine	Profession.	June 2, 1886.
Cone, Mrs. Lydia Harper	Letter.	June 6, 1886.
Cone, Orlando M.	Profession.	May 29, 1889.
Conkling, Mrs. B. H.	Letter.	June 8, 1887.
Connell, Miss Emily J.	Profession.	June 28, 1882.
Connell, Mrs. Fannie M.	Letter.	January 3, 1879.

Names.	How admitted.	When admitted
Cook, Harlan D.	Letter.	September 29, 1886.
Cook, Harlan E.	Profession.	November 28, 1888.
Corthell, Mrs. Mary M.	Letter.	June 24, 1858.
Couch, Mrs. Caroline E.	Letter.	October 18, 1865.
Couch, Mrs. Elizabeth G.	Letter.	December 28, 1870.
Cowles, James A.	Letter.	January 7, 1866.
Cowles, Mrs. Sarah F.	Profession.	February 28, 1863.
Craig, Adam	Letter.	May 8, 1882.
Crawford, Mrs. Ella T.	Letter.	May 2, 1879.
Cronise, Miss Carrie C.	Profession.	March 28, 1883.
Crouch, Robert B.	Letter.	June 29, 1877.
Crouch, Mrs. Mary F.	Letter.	June 29, 1877.
Crumbaugh, Mrs. Clara A.	Profession.	November 29, 1836.
Crumbaugh, Frederick	Profession.	May 2, 1879.
Crumbaugh, Mrs. M. P.	Letter.	January 7, 1866.
Crumbaugh, Mrs. Kate B.	Profession.	June 8, 1887.
Crumbaugh, Lucius B.	Profession.	January 12, 1877.
Cummings, Alexander	Letter.	January 3, 1879.
Cummings, Mrs. Emily	Letter.	January 3, 1879.
Cummings, Miss Laura M.	Profession.	April 3, 1885.
Cundall, Miss Fannie	Letter.	April 3, 1889.
Curtis, Mrs. Elizabeth	Profession.	March 6, 1892.
Curtis, Lester	Letter.	December 29, 1869.
Curtis, Logan H.	Profession.	May 29, 1889.
Curtis, Miss Mary Isabel,	Profession.	January 3, 1892.
Curtis, Miss Sallie Palmer	Profession.	January 3, 1892.
Curtis, Uri B.	Profession.	March 30, 1887.
Daemicke, Henry P.	Profession.	December 7, 1890.
Darst, Mrs. Mary	Letter.	June 29, 1877.
Davis, Mrs. Harriet W.	Letter.	May 1, 1864.
Davis, Lewis H.	Letter.	May 1, 1864.
Davidson, A. W.	Letter.	May 4, 1844.
Day, Charles	Profession.	June 6, 1886.
Day, Miss Clara E.	Profession.	March 31, 1886.
Dennis, George J.	Letter.	April 2, 1890.
Densmore, Miss Carrie B.	Profession.	January 2, 1877.
Densmore, Mrs. E. W.	Letter.	August 28, 1872.
Dent, Mrs. Susan S.	Letter.	May 30, 1883.
Dent, Thomas	Letter.	May 30, 1883.
Dexter, Mrs. Helen	Profession.	July 2, 1875.
Dickinson, Miss Jennie	Profession.	January 6, 1873
Dixon, Mrs. Ella B.	Profession.	May 5, 1867.
Dixon, L. B.	Profession.	May 5, 1867.
Doyle, Hugh	Profession.	May 5, 1867.

Names.	How admitted.	When admitted.
Driggs, Arthur B.	Letter.	April 3, 1889.
Dunham, Mrs. Elizabeth H.	Profession.	August 31, 1844.
Dunham, John H.	Letter.	August 31, 1844.
Dunham, Miss Virginia	Profession.	February 28, 1872.
Dunlap, Alva	Letter.	February 29, 1892.
Durgan, Edwin A.	Profession.	May 29, 1889.
Durkee, Mrs. Julia E.	Letter.	September 12, 1879.
Dyer, Mrs. Elizabeth S.	Letter.	August 31, 1844.
Eames, Mrs. Emily S.	Letter.	June 22, 1864.
Eaton, Mrs. Eva A.	Letter.	January 15, 1885.
Eck, Miss Amanda S.	Profession.	November 30, 1890.
Eck, Miss Louisa B.	Profession.	April 2, 1884.
Eck, Miss Sophy M.	Profession.	April 2, 1884.
Elcock, Miss Elizabeth	Profession.	April 3, 1885.
Elcock, Edward G.	Profession.	April 3, 1885.
Elmendorf, Mrs. Nancy S.	Letter.	March 5, 1875.
Ely, Mrs. Emma Densmore	Letter.	February 29, 1892.
Ely, Mrs. Frances Elizabeth	Profession.	April 29, 1858.
Ely, James O.	Letter.	June 8, 1887.
Ely, Miss Rose	Letter.	December 16, 1891.
Eoff, Mrs. Hannah M.	Profession.	January 12, 1877.
Ettinger, Miss Anna N.	Profession.	April 3, 1885.
Ettinger, Charles D.	Letter.	June 3, 1885.
Ettinger, Mrs. Clara S.	Letter.	June 3, 1885.
Evans, Miss Margaret	Letter.	November 26, 1884.
Everett, John C.	Letter.	March 25, 1885.
Fargo, Charles E., Jr.	Profession.	June 2, 1889.
Farwell, Mrs. Ava W.	Profession.	July 1, 1891.
Farwell, Mrs. Sarah G.	Letter.	February 1, 1888.
Fauntleroy, Henry	Letter.	January 25, 1879.
Fenn, Robert W.	Letter.	April 2, 1890.
Fickenworth, F. H.	Profession.	May 2, 1862.
Finkbone, Mrs. Helen R.	Profession.	November 28, 1883
Fogg, Mrs. Catherine	Profession.	May 4, 1877.
Foote, Erastus	Letter.	November 2, 1869.
Foote, Mrs. Sarah P.	Letter.	November 2, 1869.
Forrester, Miss Jessie Louise	Letter.	June 29, 1892.
Forsyth, Benjamin H.	Profession.	June 8, 1887.
Forsyth, Daniel S.	Profession.	November 30, 1890.
Forsyth, Logan Wallace	Profession.	December 30, 1891.
Forsyth, Robert	Letter.	January 30, 1883.
Forsyth, Robert	Profession.	November 25, 1890.
Forsythe, Mrs. Fannie E.	Letter.	March 23, 1885.
Forsythe, Geo. A.	Letter.	June 14, 1858.

Names.	How admitted.	When admitted.
Foster, Mrs. Lydia	Letter.	March 2, 1877.
Fowler, Bernard	Letter.	January 30, 1883.
Fowler, Charles H.	Letter.	April 4, 1884.
Fowler, Mrs. Ida	Letter.	April 4, 1884.
Fowler, Mrs. Martha A.	Letter.	January 30, 1883.
Froeber, Albert	Profession.	October 2, 1889.
Froeber, Miss Emma	Profession.	October 2, 1889.
Froeber, William	Profession.	June 15, 1886.
Fuller, Miss S. M.	Letter.	June 6, 1886.
Fulton, A. W.	Letter.	February 4, 1885.
Gates, Miss Carrie E.	Letter.	December 29, 1875.
Geddes, Alexander	Profession.	June 26, 1878.
Geddes, Mrs. Alexander	Letter.	June 26, 1878.
Gilbert, Miss E. C.	Letter.	December 26, 1883.
Giles, Miss Anna Harper	Profession.	December 30, 1874.
Giles, Mrs. Elizabeth H.	Profession.	March 1, 1865.
Giles, William F.	Profession.	April 3, 1885.
Gillespie, John M.	Profession.	November 3, 1876.
Gillespie, Joseph M.	Profession.	November 25, 1890.
Gillespie, Mrs. Margaret	Letter.	February 6, 1870.
Gillespie, Miss Margaret E.	Profession.	December 3, 1890.
Glassner, Charles D.	Profession.	March 29, 1886.
Glendinning, Mrs. Callie	Letter.	February 4, 1885.
Glover, Miss Fannie	Letter.	December 29, 1875.
Glover, Miss Priscilla L.	Profession.	April 4, 1886.
Goodman, Miss Ella	Letter.	March 28, 1883.
Goodman, Guy	Profession.	November 27, 1889.
Goodrich, J. G.	Letter.	January 3, 1879.
Goodrich, Miss Mary A.	Letter.	January 3, 1879.
Goodrich, Mrs. Sarah C.	Letter.	January 3, 1879.
Goodwin, Mrs. Mary	Letter.	December 30, 1866.
Goold, Mrs. Janie C.	Letter.	March 28, 1888.
Gould, Mrs. Amelia	Letter.	July 1, 1874.
Gould, Miss Fannie D.	Profession.	September 15, 1876.
Gould, Mrs. John S.	Letter.	June 27, 1855.
Gould, Miss Sarah D.	Profession.	March 28, 1883.
Gould, John Stearns	Letter.	June 27, 1855.
Graf, Mrs. Paulina	Profession.	May 4, 1877.
Grant, Mrs. Anna F.	Profession.	May 3, 1878.
Grant, Charles Vincent	Profession.	December 30, 1891.
Grant, John C.	Letter.	December 29, 1875.
Grant, Mrs. Lillian W.	Profession.	January 30, 1889.
Gray, Mrs. A. O. P.	Letter.	May 2, 1858.
Gray, Augustus R.	Letter.	July 3, 1868.

Names.	How admitted.	When admitted.
Gray, Mrs. Augustus R.	Letter.	July 3, 1868.
Gray, Charles H.	Profession.	October 1, 1890.
Gray, Franklin D.	Letter.	May 2, 1858.
Green, Robert L.	Letter.	February 5, 1886.
Greenhill, Mrs. Grace L.	Profession.	May 1, 1859.
Griffiths, Mrs. Martha E.	Profession.	January 12, 1876.
Grunewaldt, Mrs. Julia	Letter.	January 3, 1851.
Gurnee, Mrs. Denton	Letter.	December 31, 1862.
Guernsey, Mrs. Mary V. Bryant	Profession.	March 30, 1887.
Haines, John Allen	Profession.	January 4, 1891.
Hall, Mrs. Mary E.	Letter.	December 2, 1885.
Hall, Robert G.	Letter.	December 2, 1885.
Hallock, Mrs. Clara B.	Letter.	October 1, 1884.
Halstrom, Miss Carolina	Profession.	February 3, 1886.
Hanna, James	Letter.	January 17, 1883.
Harmon, Mrs. E. C.	Letter.	November 29, 1882.
Harmount, Mrs. Jennette C.	Letter.	May 19, 1886.
Hartshorn, Thomas C.	Profession.	January 2, 1880.
Hartwell, Mrs. Caroline N.	Letter.	June 24, 1891.
Harvey, Miss Addie A.	Profession.	February 3, 1886.
Harvey, Miss Belle B.	Letter.	November 28, 1888.
Harvey, Mrs. Belle S. B.	Letter.	November 28, 1888.
Harvey, Elbert A.	Profession.	June 2, 1889.
Harvey, Miss Elvira	Profession.	June 2, 1889.
Harvey, George L.	Letter.	November 28, 1888.
Harvey, John R.	Letter.	November 28, 1888.
Harvey, Mrs. Miraetta D.	Profession.	February 3, 1886.
Harvey, Paul S.	Profession.	June 2, 1889.
Harvey, Robert H.	Letter.	November 28, 1888.
Harvey, T. W.	Letter.	November 28, 1888.
Harvey, T. W., Jr.	Letter.	November 28, 1888.
Hascall, Mrs. M. S.	Letter.	October 5, 1890.
Haskell, Mrs. A. J.	Letter.	December 30, 1874.
Hastings, Mrs. Amanda	Letter.	May 30, 1883.
Hawes, Mrs. Elizabeth D.	Profession.	February 28, 1872.
Hawes, Kirk	Letter.	October 31, 1866.
Hayden, Harvey S.	Letter.	November 5, 1875.
Hayes, Miss Cornelia S.	Letter.	September 2, 1891.
Helm, Lynn	Letter.	November 28, 1883.
Helm, Miss Nellie	Letter.	August 31, 1892.
Helm, Mrs. Sarah A.	Profession.	October 15, 1884.
Henderson, Mrs. Helen E.	Letter.	June 29, 1844.
Henderson, Howard	Letter.	December 28, 1870.
Henderson, Miss Nellie	Letter.	December 22, 1869.

Names.	How admitted.	When admitted.
Herrick, Mrs. L. A.	Letter.	November 2, 1866.
Herriott, William J.	Letter.	June 26, 1878.
Hibben, Samuel Entriken	Profession.	June 24, 1891.
Hoard, Mrs. Bessie	Profession.	October 30, 1874.
Holliday, Mrs. Amelia	Letter.	June 1, 1870.
Holliday, James L.	Profession.	January 12, 1877.
Holman, Thomas S.	Profession.	January 12, 1877.
Holt, Mrs. Camilla McP.	Letter.	December 3, 1890.
Holt, Charles S.	Letter.	December 3, 1890.
Holt, George H.	Letter.	February 3, 1886.
Hoyne, Mrs. Fannie H.	Letter.	April 1, 1870.
Hunt, Mrs. Amelia R.	Letter.	November 29, 1886.
Hunt, Miss Clara	Profession.	June 29, 1855.
Hunt, Clement M.	Profession.	June 28, 1865.
Hunt, Miss Mary J.	Profession.	November 28, 1883.
Hunt, William F.	Profession.	December 5, 1886.
Huntington, Mrs. W. W.	Letter.	December 1, 1889.
Hutchinson, Mrs. Frances A.	Profession.	January 12, 1877.
Iddings, Miss Alice Ida	Profession.	May 31, 1886.
Isaacs, Miss Ida	Profession.	March 31, 1886.
Isaacs, Max	Profession.	March 29, 1886.
Isham, Miss Ann Eliza	Profession.	January 24, 1883.
Isham, Mrs. Fannie B.	Letter.	May 2, 1862.
Isham, Miss Frances	Profession.	May 10, 1892.
Jackson, Huntington W.	Letter.	March 3, 1871.
Jacobson, Frank	Profession.	January 12, 1877.
Jaggard, Mrs. Elizabeth N.	Letter.	February 29, 1892.
Johnson, Miss Annie	Profession.	January 2, 1880.
Johnson, Miss Bessie	Profession.	March 31, 1886.
Johnson, Miss Cecilia	Profession.	January 2, 1880.
Johnson, Ernest C.	Letter.	May 31, 1886.
Johnson, Mrs. Helen W.	Letter.	November 29, 1882.
Johnson, Miss Hilda C.	Profession.	February 5, 1886.
Johnson, Lorenzo M.	Letter.	November 29, 1882.
Johnson, Mrs. Mattie H.	Profession.	June 28, 1882.
Johnson, Miss Maud S.	Profession.	February 5, 1886.
Johnston, Mrs. Mary L.	Letter.	March 31, 1886.
Johnston, Hugh McBirney	Profession.	March 24, 1886.
Johnston, H. Morris	Letter.	March 31, 1886.
Johnston, Morris L.	Profession.	March 24, 1886.
Jones, Frank E.	Letter.	May 28, 1890.
Jones, Miss Freda	Profession.	April 2, 1890.
Jones, Mrs. Harriet E.	Profession.	April 26, 1858.
Jones, Robert D.	Letter.	May 28, 1890.

Names.	How admitted.	When admitted.
Jones, Miss Rose F.	Letter.	February 2, 1887.
Jones, Thomas D.	Letter.	November 22, 1882.
Judd, Mrs. Adeline R.	Letter.	October 1, 1890.
Judson, Mrs. Mary M.	Profession.	November 3, 1876.
Keep, Albert	Letter.	July 3, 1872.
Keep, Frederick	Profession.	March 2, 1877.
Keep, Mrs. Harriet	Letter.	July 3, 1872.
Keith, Mrs Janette B. McD.	Profession.	April 4, 1886.
Kellogg, Miss Emma C.	Profession.	January 3, 1872.
Kellogg, Mrs. Martha L.	Letter.	February 26, 1873.
Kellogg, Mrs. Sarah H.	Letter.	September 5, 1862.
Kent, Miss Eliza	Letter.	May 2, 1879.
King, Edward L.	Profession.	January 12, 1877.
Kinsley, Mrs. Angie	Profession.	February 24, 1858.
Kirk, Miss Sarah E.	Letter.	January 10, 1873.
Knight, Mrs. Evangeline M.	Letter.	March 31, 1886.
Knight, Frederick J.	Profession.	May 30, 1883.
Knox, Miss Aletta Hartwell	Letter.	June 24, 1891.
Knox, Mrs. Elizabeth H.	Letter.	June 24, 1891.
Knox, Miss Marian Ralston	Profession.	March 2, 1892.
Kohansky, Edward	Letter.	January 3, 1868.
Krumm, Miss Emma C.	Profession.	October 2, 1889.
Lane, Mrs. Isabella	Profession.	January 4, 1857.
LaMonte, Mrs. Margaret	Letter.	October 3, 1883.
LaMonte, Mrs. S.	Letter.	December 29, 1869.
LaMonte, William O.	Profession.	January 12, 1877.
Lawrence, Miss Anna B.	Letter.	September 2, 1874.
Lawrence, Mrs. Mary S.	Letter.	September 2, 1874.
Lee, Bernard Lysle	Letter.	November 1, 1891.
Lee, Clyde Duncan	Letter.	January 3, 1892.
Lehmann, Miss Emma G.	Profession.	April 2, 1890.
Lehmann, Miss Ida D.	Profession.	April 2, 1890.
Leiger, Miss Esther	Profession.	April 3, 1889.
Leonard, F. D.	Letter.	November 3, 1867.
Leibetrau, Miss Carrie L.	Profession.	November 28, 1888.
Lincoln, Mrs. Mary H.	Profession.	January 12, 1877.
Livermore, Charles F.	Profession.	November 28, 1883.
Livingston, Miss Jane	Profession.	May 2, 1879.
Lloyd, E. Starr	Letter.	April 4, 1886.
Lloyd, Mrs. Helen M.	Letter.	April 4, 1886.
Lloyd, Mrs. Henry D.	Profession.	April 22, 1858.
Locke, Miss Constance	Letter.	April 12, 1884.
Locke, John	Letter.	April 12, 1884.
Loeffel, Miss Ida	Profession.	February 3, 1886.

Names.	How admitted.	When admitted.
Loeffler, Miss Paulina	Profession.	January 2, 1880.
Lowry, Alexander	Letter.	December 15, 1887.
Lowry, Mrs. Martha B.	Letter.	December 15, 1887.
Luckow, Miss Freda	Profession.	October 3, 1888.
Lund, Miss Francis M.	Profession.	January 12, 1877.
Mack, Mrs. Frances	Letter.	February 4, 1885.
Malcolm, Caspar	Profession.	April 22, 1891.
Manierre, Mrs. Ann H.	Profession.	April 22, 1858.
Manierre, Benjamin	Profession.	June 3, 1879.
Manierre, Edward	Profession.	June 3, 1879.
Marsh, Mrs. Bertha	Profession.	October 29, 1884.
Marsh, Miss Sarah E.	Profession.	June 25, 1852.
Marshall, Mrs. Margaret D.	Profession.	April 3, 1885.
Marshall, Thomas H.	Profession.	April 3, 1885.
Marshall, William A.	Profession.	February 2, 1887.
Martin, Miss Edith A.	Profession.	January 2, 1880.
Martin, Mrs. Emma	Profession.	February 2, 1887.
Martyn, Chauncey White	Letter.	November 28, 1888.
Mason, Mrs. Amelia R.	Letter.	April 29, 1858.
Mason, Edward H.	Profession.	February 2, 1887.
Mason, Huntington	Profession.	March 29, 1892.
Mason, Mrs. Julia S.	Letter.	March 20, 1868.
Mason, Julian S.	Profession.	April 29, 1892.
Mason, Roswell B.	Profession.	January 29, 1890.
Mather, Miss Emily	Letter.	August 31, 1860.
Mathison, Soren	Profession.	January 30, 1883.
Matteson, Joseph	Profession.	December 21, 1870.
Matteson, Mrs. Lettie B.	Letter.	April 4, 1890.
Matthei, Miss Lena	Profession.	February 1, 1888.
Mattocks, Miss Esther L.	Profession.	May 29, 1889.
Mattocks, Mrs. Sarah F.	Profession.	May 29, 1889.
Maxwell, Mrs. Alice R.	Profession.	December 30, 1874.
May, Miss Jessie E.	Letter.	October 1, 1890.
McBirney, George Day	Profession.	February 3, 1886.
McBirney, Hugh	Letter.	November 29, 1882.
McBirney, Mrs. Hugh	Letter.	November 29, 1882.
McCauley, Miss Anna Matilda	Profession.	January 3, 1892.
McCauley, Mrs. Clara A.	Letter.	December 16, 1891.
McClaughry, Mrs. Elizabeth C.	Letter.	April 29, 1892.
McClaughry, John Glenn	Letter.	April 29, 1892.
McClaughry, Miss Mary C.	Letter.	April 29, 1892.
McClaughry, Matthew W.	Letter.	April 29, 1892.
McClaughry, Robert W.	Letter.	April 29, 1892.
McClure, John Stuart	Profession.	January 3, 1892.

Names.	How admitted.	When admitted.
McCormick, Alexander A.	Letter.	May 2, 1888.
McCormick, Mrs. Katherine M.	Profession.	April 30, 1875.
McCoull, Mrs. Kari P. G.	Letter.	October 1, 1890.
McDonald, Neill	Letter.	March 28, 1888.
McDowell, John	Letter.	December 31, 1858.
McDowell, Miss Mabel J.	Profession.	December 3, 1890.
McFarland, Miss Maggie	Letter.	December 11, 1889.
McGee, Harry L.	Profession.	December 7, 1890.
McGee, Willford J.	Profession.	December 7, 1890.
McGennis, Mrs. Isabel C.	Letter.	October 7, 1888.
McGill, Mrs. Agnes	Profession.	November 2, 1877.
McGill, Miss Mary	Profession.	April 3, 1885.
McGowan, Dorrell	Profession.	December 1, 1886.
McNeill, Miss Stella	Profession.	May 29, 1889.
McPherson, Mrs. Lucy B.	Letter.	November 29, 1882.
McSwan, Finlay	Letter.	March 2, 1892.
Means, Mrs. Carrie Liggett	Letter.	January 30, 1889
Means, John M.	Letter.	September 27, 1886.
Medill, Mrs. Katherine F.	Letter.	April 30, 1875.
Meeker, Mrs. Grace Murray	Profession.	May 30, 1883.
Merriam, Alfred B.	Letter.	March 5, 1880.
Merriman, Mrs. Grace R.	Letter.	October 2, 1889.
Merriman, Henry P.	Letter.	January 7, 1886.
Mettler, William	Letter.	April 26, 1858.
Miller, Mrs. Florence W.	Profession.	May 29, 1889.
Miller, Mrs. Mary J.	Letter.	February 3, 1886.
Mills, Miss Ida F.	Profession.	May 4, 1877.
Mitchell, Miss Almira L.	Profession.	May 30, 1888.
Mitchell, Mrs. Malcolm C.	Profession.	January 12, 1877.
Mitchell, John R.	Letter.	March 28, 1883.
Moderwell, Mrs. Mercella	Letter.	October 2, 1889.
Montgomery, Joseph A.	Letter.	October 25, 1852.
Montgomery, Mrs. Mary	Letter.	March 2, 1855.
Moore, Mrs. Harriet M.	Letter.	December 30, 1891.
Moore, John G.	Profession.	May 4, 1877.
Moore, Miss Lizzie	Letter.	May 30, 1883.
Moore, Louis R.	Profession.	November 29, 1889.
Moore, Miss Mamie	Letter.	May 30, 1883.
Moore, Millard F.	Letter.	July 31, 1889.
Morris, Miss Sadie	Letter.	March 21, 1888.
Morse, Charles H.	Letter.	March 31, 1886.
Morse, Miss Julia V.	Profession.	December 3, 1890.
Morse, Mrs. Laura C.	Letter.	March 31, 1886.
Mueller, Otto	Profession.	December 1, 1886.

Names.	How admitted.	When admitted.
Munn, Mrs. Carrie D.	Profession.	May 5, 1870.
Murdock, Arthur N.	Letter.	June 3, 1879.
Murray, William H.	Letter.	November 29, 1882.
Neahr, Mrs. Caroline W.	Letter.	February 4, 1885.
Nelson, Robert	Profession.	February 28, 1872.
Nelson, Samuel	Profession.	February 28, 1872.
Nelson, Mrs. William	Profession.	May 5, 1876.
Nichols, J. F.	Letter.	May, 1868.
Noble, Mrs. Catherine	Profession.	April 29, 1891.
Noble, Miss Laura W.	Profession.	November 29, 1889.
Northrop, Mrs. Mary I.	Letter.	May 29, 1889.
Norton, Edmund	Profession.	March 8, 1867.
O'Bryant, Stephen L.	Letter.	January 4, 1891.
Ogden, Harold Van Meter	Profession.	August 6, 1887,
Ogden, Smith G.	Profession.	July 28, 1886.
Ogden, Walter J.	Profession.	April 3, 1885.
Olson, Mrs. Anna S.	Profession.	February 3, 1886.
Olson, Ernest A.	Profession.	November 29, 1889.
Olson, Frederick Solomon	Profession.	December 30, 1891.
Olson, Mrs. Lawrence	Profession.	February 3, 1886.
Orriny, Mrs. Ellen	Profession.	November 3, 1876.
Owen, Mrs. Marie A.	Letter.	March 28, 1888.
Page, Miss Alice W.	Profession.	April 2, 1884.
Page Charles L.	Profession.	March 23, 1864.
Page, Mrs. Charles L.	Profession.	December 29, 1875.
Page, Curtis H.	Profession.	May 31, 1886.
Page, Miss Eleanor H.	Profession.	April 2, 1884.
Page, Mrs. Mary C.	Letter.	April 22, 1870.
Palmer, Miss Loie S.	Letter.	December 3, 1890.
Pancoast, J. Cameron	Letter.	January 30, 1884.
Pancoast, Mrs. Rachael A. J.	Letter.	February 16, 1887.
Pardridge, Charles A.	Profession.	April 2, 1890.
Parks, Mrs. Martha P.	Letter.	September 12, 1879.
Patterson, Mrs. Clara W.	Letter.	January 30, 1884.
Patterson, Mrs. Eleanor R.	Profession.	March 2, 1877.
Patterson, Henry	Letter.	January 30, 1884.
Patterson, Mrs. Jane	Letter.	June 29, 1892.
Patterson, Miss Jean S.	Letter.	January 30, 1884.
Patterson, Mrs. Mary A.	Letter.	January 30, 1884.
Patterson, Thomas E.	Letter.	January 30, 1884.
Paul, Miss Jennette Gertrude	Profession.	January 3, 1892.
Peck, Mrs. Mary B.	Profession.	January 12, 1877.
Peck, Mrs. Mary G.	Letter.	December 29, 1845.
Perkins, Mrs. Mary L.	Profession.	January 12, 1877.

Names.	How admitted.	When admitted.
Perry, Mrs. Sophia H.	Letter.	October 15, 1842.
Pettibone, A. G.	Letter.	February 27, 1882.
Pettibone, Mrs. A. G.	Letter.	February 27, 1882.
Pike, Chas. B.	Profession.	February 7, 1886.
Pike, Eugene R.	Profession.	February 7, 1886.
Pike, Eugene S.	Letter.	October 27, 1869.
Pike, Mrs. Mary R.	Letter.	October 27, 1869.
Pinney, William S.	Letter.	February 16, 1887.
Plohr, Henry August	Profession.	April 29, 1891.
Plohr, Miss Elizabeth	Profession.	October 7, 1888.
Pomeroy, Daniel W.	Profession.	June 29, 1892.
Pomeroy, Miss Lulu May	Profession.	June 29, 1892.
Pomeroy, Mrs. M. Louise	Profession.	June 29, 1892.
Pottinger, Mrs. Agnes E.	Letter.	February 1, 1890.
Pottinger, David	Profession.	January 29, 1890.
Pottinger, James	Profession.	January 29, 1890.
Pottinger, Miss Jennie	Profession.	December 2, 1885.
Pottinger, Mrs. Maggie E.	Letter.	January 29, 1890.
Pottinger, Mrs. Margaret	Letter.	June 6, 1886.
Pottinger, Miss Minnie	Profession.	December 2, 1885.
Pratt, Miss Adeline	Letter.	November 29, 1889.
Pratt, Charles A.	Letter.	February 29, 1892.
Rabe, Miss Lizzie	Profession.	February 2, 1887.
Ralston, Mrs. Catherine G.	Profession.	March 6, 1869.
Ralston, Henry M.	Letter.	March 4, 1870.
Ralston, Mrs. James	Letter.	November 28, 1888.
Ralston, Mrs. Julia S.	Letter.	February 4, 1885.
Raymond, Mrs. Mary	Profession.	December 30, 1870.
Reed, Joseph H.	Letter.	February 29, 1892.
Reed, Mrs. Leander	Letter.	January 10, 1873.
Reid, Mrs. Caroline	Letter.	December 1, 1889.
Reid, William H.	Profession.	April 7, 1889.
Reichert, Frederick	Profession.	December 1, 1886.
ReQua, Mrs. Catherine J.	Letter.	October 3, 1883.
ReQua, Charles W.	Letter.	October 3, 1883.
ReQua, William B.	Letter.	October 3, 1883.
Rice, Mrs. Mary Howarth	Letter.	May 29, 1889.
Rice, William E.	Profession.	May 29, 1889.
Richardson, Miss Sarah	Profession.	April 3, 1889.
Rockwell, Mrs. H. M.	Letter.	January 24, 1883.
Rodney, Miss Katherine H.	Profession.	April 2, 1890.
Rommeiss, Miss Emma	Letter.	March 21, 1888.
Russell, Robert	Letter.	March 28, 1883.
Sang, Moy Fred.	Profession.	July 5, 1891.

Names.	How admitted.	When admitted.
Sanger, Mrs. Mary C.	Profession.	February 26, 1873.
Sargent, John S.	Letter.	March 31, 1886.
Saunders, Miss Vida	Letter.	June 29, 1877.
Sayre, Charles E.	Profession.	September 28, 1887.
Sayre, Mrs. Eveline B.	Profession.	December 1, 1889.
Sayre, Miss Priscilla C.	Letter.	November 29, 1886.
Sayre, Mrs. Ruth W.	Letter.	November 29, 1886.
Sayre, Miss Sarah W.	Letter.	November 29, 1886.
Schilling, Miss A.	Profession.	July 2, 1875.
Schmidt, Miss Margaret E.	Letter.	February 3, 1886.
Schmidt, Mrs. Mary	Profession.	February 5, 1886.
Schmidt, William Henry	Profession.	February 3, 1886.
Schroeder, Henry	Profession.	January 12, 1877.
Scott, James A.	Letter.	September 28, 1887.
Sempell, Walter	Letter.	July 1, 1874.
Severance, Miss Sarah L.	Letter.	October 3, 1888.
Shaw, Alfred	Letter.	August 31, 1892.
Shaw, Miss Belle	Profession.	October 31, 1879.
Shaw, Howard Van Doren	Profession.	April 3, 1885.
Shaw, Miss Minna M.	Profession.	October 3, 1888.
Shaw, Mrs. Sarah J.	Profession.	March 6, 1867.
Shaw, Theodore A., Jr.	Profession.	March 24, 1886.
Sheldon, Mrs. Grace A.	Profession.	May 2, 1879.
Sheldon, Hervey, Jr.	Profession.	May 2, 1879.
Sheldon, Miss Mary S.	Profession.	July 31, 1889.
Sherman, Mrs. William W.	Letter.	February 2, 1887.
Simmons, Mrs. Mary E.	Profession.	April 5, 1858.
Singleton, John	Letter.	March 2, 1877.
Singleton, Mrs. John	Letter.	March 2, 1877.
Skinner, John B.	Profession.	January 12, 1877.
Slattery, Miss Anna	Letter.	February 25, 1891.
Small, Mrs. Jane	Letter.	May 4, 1877.
Small, R. M.	Letter.	May 4, 1877.
Smith, Miss Addie E.	Letter.	February 28, 1879.
Smith, Miss Edna Valentine	Profession.	January 30, 1888.
Smith, Edward J.	Profession.	September 27, 1886.
Smith, Francis M.	Profession.	April 26, 1852.
Smith, Miss Helen A.	Profession.	September 27, 1886
Smith, John O.	Letter.	November 28, 1883.
Smith, Miss Laura M.	Profession.	November 25, 1890.
Smith, Mrs. Mary C.	Letter.	November 28, 1888.
Smith, Mrs. Mary T.	Profession.	July 20, 1874.
Smith, Mrs. Sarah E.	Letter.	November 28, 1883.
Smith, William Wirt	Profession.	July 20, 1874.

Names.	How admitted.	When admitted.
Smithson, James W.	Profession.	November 28, 1883.
Sommers, Miss Emma E.	Profession.	October 3, 1888.
Southmayd, Miss Emily A.	Letter.	December 7, 1890.
Southmayd, Frederick R.	Letter.	December 7, 1890.
Southmayd, Miss Kate G.	Letter.	December 7, 1890.
Southmayd, Mrs. Matilda McC.	Letter.	December 7, 1890.
Spaids, Miss Louisa	Letter.	January 30, 1889.
Speed, Archie C.	Profession.	October 31, 1888.
Speer, John T.	Profession.	April 25, 1858.
Starkweather, Charles H.	Profession.	October 26, 1859.
Steel, Mrs. Isabella	Letter.	March 30, 1864.
Steel, Miss Mary F.	Profession.	January 24, 1883.
Steele, Mrs. Ella P.	Letter.	February 4, 1885.
Steele, Frederick M.	Letter.	February 4, 1885.
Steele, Mrs. Gertrude	Profession.	September 2, 1874.
Steele, William K.	Profession.	July 12, 1877.
Stewart, John	Profession.	November 3, 1876.
Stewart, Margaret	Profession.	May 2, 1879.
Stitt, Charles F.	Letter.	March 5, 1880.
Stitt, Mrs. Emily	Profession.	March 5, 1880.
Stockton, John Dinsmore	Letter.	August 4, 1889.
Stone, Sumner W.	Letter.	March 1, 1878.
Stone, Mrs. Sumner W.	Letter.	March 1, 1878.
Strickler, Harvey	Letter.	August 31, 1892.
Sturtevant, Mrs. Mary L.	Profession.	September 29, 1864.
Surghnor, V. H.	Letter.	June 8, 1887.
Swartz, George E.	Letter.	February 2, 1887.
Talmage, Mrs. Kittie	Letter.	March 23, 1887.
Taylor, Miss Anna M.	Letter.	January 29, 1890.
Taylor, Hobart C.	Profession.	April 2, 1890.
Taylor, Mrs. Rose Farwell	Letter.	April 2, 1890.
Telford, Elmer Ellsworth	Profession.	December 4, 1887.
Thacker, Mrs. Anna Rommeiss	Letter.	March 21, 1888.
Thackwell, William C.	Profession.	January 3, 1883.
Theunis, Miss Flora	Profession.	May 2, 1866.
Theunis, Miss Theresa	Profession.	May 2, 1866.
Thiel, Miss Elizabeth	Profession.	June 8, 1887.
Thin, David	Letter.	November 28, 1883.
Thomas, Miss Annie O.	Profession.	January 12, 1877.
Thomas, B. W.	Letter.	November 3, 1876.
Thomas, Mrs. B. W.	Letter.	November 3, 1876.
Thomas, Miss Florence M.	Profession.	February 3, 1886.
Thomas, Miss Ida W.	Profession.	January 12, 1877.
Thompson, Mrs. George P.	Letter.	December 31, 1890.

Names.	How admitted.	When admitted.
Thompson, Leveret	Profession.	November 29, 1889.
Thompson, Mrs. Mary A.	Letter.	January 12, 1877.
Thompson, Miss Susan	Profession.	November 29, 1889.
Thompson, William H.	Profession.	January 12, 1877.
Thornton, W. P.	Letter.	February 4, 1885.
Thorp, John	Profession.	July 28, 1886.
Thorp, Miss Mary Agnes	Profession.	May 29, 1889.
Thorp, John Norton	Profession.	May 29, 1889.
Thorp, Mrs. Wilhelmina	Profession.	February 3, 1886.
Tillman, Miss Augusta	Profession.	February 3, 1886.
Tillman, Miss Ellen Matilda	Profession.	May 3, 1891.
Titus, Joseph F.	Letter.	May 3, 1878.
Titus, Mrs. Julia S.	Letter.	March 28, 1888.
Titus, Miss Mary S.	Profession.	May 27, 1885.
Titus, Mrs. Mary V.	Letter.	February 28, 1879.
Todd, N. H.	Letter.	September 3, 1890.
Triller, John E.	Letter.	May 31, 1886.
Trumbull, Herman J.	Profession.	June 29, 1877.
Trumbull, Mrs. Mary E.	Letter.	June 29, 1877.
Turner, Arthur M.	Letter.	December 2, 1885.
Tuttle, Emerson B.	Profession.	January 12, 1877.
Tuttle, Henry N.	Profession.	November 3, 1876.
Tuttle, Miss Lucy A.	Profession.	December 29, 1869.
Tyler, Miss Carrie D.	Profession.	December 1, 1886.
Tyler, Mrs. Mary C.	Letter.	January 2, 1874.
Ulrich, Bartow A.	Letter.	January 6, 1878.
Valentine, Allister J.	Letter.	May 30, 1883.
Valentine, P. Anderson	Letter.	May 30, 1883.
Valentine, Mrs. Joanna G.	Letter.	March 28, 1883.
Van Doren, Mrs. M. A.	Letter.	December 2, 1885.
Van Kirk, Miss Harriet J.	Letter.	May 28, 1890.
Van Smith, Mrs. Frances I.	Profession.	February 5, 1888.
Van Vliet, Miss Alice	Letter.	November 27, 1889.
Van Vliet, Miss Marion	Letter.	November 27, 1889.
Van Vliet, Thornton	Letter.	November 27, 1889.
Van Woert, Mrs. Fannie M.	Letter.	January 3, 1892.
Vierling, Louis	Profession.	January 12, 1877.
Vierling, Robert	Profession.	January 12, 1877.
Vokuhl, Miss Augusta L.	Profession.	June 12, 1887.
Vokuhl, Miss Frances	Profession.	October 3, 1888.
Vollmer, Hannah T.	Letter.	August 1, 1883.
Walker, Charles C.	Profession.	September 30, 1885.
Walker, Mrs. W. B.	Profession.	December 30, 1870.
Wall, Mrs. Augusta	Profession.	January 29, 1890.

Names.	How admitted.	When admitted.
Wallace, Andrew	Letter.	October 28, 1874.
Wallace, Mrs. Bessie P.	Letter.	April 30, 1875.
Wallace, Mrs. Jane	Letter.	October 28, 1874.
Wallace, John A.	Profession.	January 12, 1877.
Wallace, Logan D.	Letter.	April 30, 1875.
Wallace, Logan Douglas	Profession.	April 21, 1886.
Wallace, Michael	Profession.	January 12, 1877.
Walsh, Mrs. Catherine	Profession.	March 5, 1880.
Walsh, John	Profession.	January 4, 1878.
Walter, Mrs. J. E.	Profession.	January 12, 1877.
Ward, Miss Amy	Letter.	November 25, 1890.
Ward, Charles W.	Letter.	October 7, 1888.
Ward, Miss Ellen	Letter.	November 25, 1890.
Ward, Miss Frances Hibbard	Letter.	January 3, 1892.
Ward, Miss Lily Emily	Letter.	January 3, 1892.
Ward, Mrs. Mary A.	Letter.	December 3, 1890.
Ward, Samuel D.	Letter.	December 3, 1890.
Ware, Mrs. Elizabeth A.	Profession.	June 2, 1889.
Ware, Lyman	Letter.	May 29, 1889.
Warnock, Miss Rachel	Profession.	April 1, 1885.
Washburn, William D.	Letter.	December 3, 1884.
Watson, Mrs. Anna	Letter.	April 29, 1891.
Watson, Thomas	Letter.	March 2, 1877.
Watson, William F.	Profession.	December 3, 1890.
Webster, Charles R.	Letter.	April 2, 1884.
Welfner, Miss Anna	Profession.	October 3, 1888.
Wells, Samuel R.	Letter.	February 25, 1891.
Wenzel, Miss Anna M.	Profession.	February 2, 1887.
Wenzel, Mrs. Fredericke M.	Profession.	May 31, 1886.
Werner, Edward C.	Profession.	March 24, 1886.
Werner, Miss Elizabeth Mary	Profession.	April 3, 1889.
Wheeler, Mrs. Charles C.	Letter.	May 2, 1862.
Wheelock, B. J.	Letter.	December 2, 1885.
Wheelock, Mrs. Rebecca A.	Letter.	December 2, 1885.
Whitehead, William M.	Letter.	November 1, 1868.
Whiton, Miss Eliza J.	Profession.	January 6, 1872.
Whittal, Mrs. Mary	Letter.	June 29, 1877.
Wilcox, Henry M.	Profession.	September 3, 1852.
Wiley, Mrs. Emily Windett	Profession.	October 1, 1884.
Wilkie, Mrs. Jane	Profession.	June 26, 1878.
Williams, Mrs. Carrie C.	Letter.	March 2, 1870.
Williams, Mrs. Hannah M.	Profession.	June 29, 1864.
Williams, Miss Laura	Profession.	April 3, 1885.
Williams, Miss Mary W.	Profession.	May 28, 1890.

Names.	How admitted.	When admitted.
Williams, Norman	Profession.	March 2, 1877.
Williams, Norman, Jr.	Profession.	March 30, 1887.
Willing, Miss Elizabeth A.	Profession.	April 29, 1858.
Willing, Mrs. Mary Jane	Letter.	November 5, 1847.
Wilson, Mrs. Anna E.	Letter.	November 28, 1888.
Wilson, Charles Gordon.	Profession.	May 30, 1888.
Wilson, Franklin P.	Letter.	October 28, 1874.
Windett, Arthur W.	Letter.	November 1, 1847.
Windett, Mrs. Eliza D.	Profession.	April 5, 1857.
Windett, Miss Mary R.	Profession.	January 12, 1877.
Windett, Victor	Profession.	October 1, 1884.
Wood, Samuel E.	Profession.	April 4, 1890.
Wood, Mrs. S. E.	Letter.	November 3, 1876.
Wood, Miss Susan Ella	Profession.	November 3, 1876.
Worley, Brice	Letter.	January 3, 1892.
Worley, Mrs. Caroline C.	Profession.	December 30, 1891.
Wright, Miss Isabella	Profession.	December 30, 1874.
Wright, Mrs. Jennie Van Doren	Letter.	November 28, 1888.
Wylie, Miss Isabella A.	Letter.	October 1, 1884.
Zabel, Joseph	Letter.	May 4, 1877.
Zabel, Mrs. Martha	Letter.	May 4, 1877.

NAMES OF MEMBERS.

DISMISSED, DECEASED OR ORDAINED TO THE MINISTRY.

Names.	How admitted.	When admitted.	Remarks.
Abbott, Charles S.	Letter.	April 27, 1859.	Deceased.
Abbott, Mrs. Julia B.	Letter.	April 27, 1859.	Dismissed.
Abell, Mrs. Martha J.	Letter.	March 2, 1844.	Dismissed.
Abell, Sidney	Profession.	May 4, 1844.	Dismissed.
Adams, Mrs. Francis C. B.	Letter.	August 24, 1853.	Deceased.
Adams, Miss Frances J.	Profession.	June 29, 1864.	Deceased.
Adams, G. W.	Letter.	June 29, 1860.	Dismissed.
Adams, Gustavus P.	Profession.	September 5, 1856.	Deceased.
Adams, Miss Hattie	Profession.	September 14, 1870.	Deceased.
Adams, James	Letter.	August 31, 1853.	Deceased.
Adams, Mrs. James	Letter.	August 31, 1853.	Dismissed.
Adams, Mrs. Jane A.	Letter.	April 27, 1853.	Dismissed.
Adams, Mrs. Joanna	Letter.	August 31, 1853.	Deceased.
Adams, Miss Julia	Letter.	August 31, 1853.	Deceased.
Adams, Mrs. L. J.	Letter.	September 5, 1856.	Deceased.
Adams, Mrs. M. F.	Profession.	March 4, 1866.	Deceased.
Adams, Mrs. Mary L.	Letter.	February 28, 1879.	Dismissed.
Adams, W. W.	Profession.	July 3, 1846.	Dismissed.
Aiken, E. H.	Letter.	July 3, 1846.	Deceased.
Aiken, Mrs. E. H.	Letter.	July 3, 1846.	Deceased.
Aiken, James E.	Profession.	April 29, 1858.	Dismissed.
Aiken, Mrs. J. E.	Profession.	April 29, 1858.	Dismissed.
Aitchison, Mrs. Jessie	Letter.	November 5, 1875.	Dismissed.
Aitchison, Robert	Profession.	November 5, 1875.	Dismissed.
Alden, Mrs. Mary A. P.	Profession.	December 24, 1873.	Dismissed.
Aldrich, Mrs. Mae	Profession.	February 6, 1870.	Dismissed.
Alexander, Mrs. Frances	Letter.	July 2, 1873.	Dismissed.
Alexander, Mrs. Lizzie F.	Letter.	July 1, 1874.	Dismissed.
Alfred, Albro	Letter.	July 11, 1845.	Dismissed.
Alfred, Mrs. Jane	Letter.	July 11, 1845.	Dismissed.
Allbeck, Louisa	Profession.	October 31, 1879.	Dismissed.
Allen, Edgar W.	Letter.	March 29, 1886.	Dismissed.
Allen, Mrs. M. F.	Letter.	March 29, 1886.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Alverson, Mrs. Emeline	Letter.	September 4, 1845.	Dismissed.
Andrews, Mrs. Eliza	Profession.	February 29, 1856.	Deceased.
Anthony, Elliott	Letter.	April 27, 1853.	Dismissed.
Arbuckle, Mrs. D. R.	Letter.	March 4, 1866.	Deceased.
Armour, Mrs. Amelia	Profession.	May 8, 1863.	Deceased.
Armour, Mrs. Anna L.	Letter.	March 31, 1886.	Deceased.
Armour, George	Letter.	June 29, 1864.	Deceased.
Armour, Geo. A.	Profession.	March 2, 1877.	*
Armour, Harriet C. Foote.	Profession.	April 30, 1875.	*
Armour, William	Profession.	July 7, 1876.	Deceased.
Arnold, Philip	Letter.	September 26, 1888.	Dismissed.
Atkin, Mrs. Catherine Ann	Letter.	July 2, 1847.	Deceased.
Atkin, John H.	Letter.	July 2, 1847.	Deceased.
Atwater, Mrs. Elizabeth E	Profession.	July 7, 1876.	Deceased.
Austin, Mrs. Kate P.	Letter.	July 1, 1860.	Dismissed.
Austin, Mrs. Mary	Letter.	March 1, 1847.	Deceased.
Averell, Bradford Y.	Letter.	December 7, 1856.	Dismissed.
Averell, Miss Elizabeth	Letter.	July 6, 1844.	Deceased.
Averell. Mrs. Eunice	Letter.	July 6, 1844.	Deceased.
Averell, James	Letter.	July 6, 1844.	Deceased.
Avery, Oscar F.	Letter.	December 29, 1864.	Deceased.
Avery, Miss M. Elizabeth	Letter.	December 2, 1885.	Dismissed.
Aylin, Mrs. Annie C.	Letter.	March 29, 1886.	Dismissed.
Aylin, Charles E.	Letter.	July 28, 1886.	Dismissed.
Ayres, Mrs. Ann	Letter.	November 4, 1864.	Deceased.
Babcock, Mark I.	Letter.	March 31, 1886.	Dismissed.
Bailey, Mrs. Frances S.	Letter.	November 3, 1858.	Dismissed.
Bailey, Wesley G.	Profession.	October 14, 1885.	Dismissed.
Baird, Mrs. Anna	Letter.	May 5, 1861.	Dismissed.
Baird, William	Profession.	March 1, 1865.	Deceased.
Baker, Alfred B.	Profession.	February 24, 1851.	Dismissed.
Baker, Mrs. Charlotte B.	Letter.	September 1, 1854.	Dismissed.
Baker, Elihu	Letter.	September 1, 1854.	Dismissed.
Baker, Lewis C.	Profession.	July 2, 1847.	Dismissed.
Bakewell, William	Profession.	May 1, 1861.	Dismissed.
Ballantyne, James O.	Letter.	July 3, 1872.	Dismissed.
Ballantyne, Miss Agnes W.	Profession.	August 6, 1887.	Dismissed.
Ballantyne, Mrs. J. O.	Letter.	July 3, 1872.	Dismissed.
Ballard, Joshua A.	Profession.	April 26, 1858.	Deceased.
Ballard, Mrs. E. A.	Letter.	March 1, 1861.	Deceased.
Barker, Mrs. F. W.	Profession.	February 25, 1868.	Dismissed.
Barker, Mrs. Josephine	Letter.	February 6, 1870.	Dismissed.

* Joined another Communion.

Names.	How admitted.	When admitted.	Remarks.
Barker, William A.	Letter.	January 12, 1877.	Dismissed.
Barnard, Miss Helen	Letter.	July 28, 1886.	Dismissed.
Barnard, Miss Louisa	Letter.	July 28, 1886.	Dismissed.
Barnard, Mrs. Margaret E.	Letter.	July 28, 1886.	Dismissed.
Barnard, Moses R.	Letter.	July 28, 1886.	Dismissed.
Barnard, Miss Sarah L.	Letter.	July 28, 1886.	Dismissed.
Barnes, Miss Harriet	Profession.	December 31, 1858.	Dismissed.
Barnes, A. Henry	Letter.	October 30, 1848.	Dismissed.
Barrett, A. C.	Letter.	September 4, 1859.	Dismissed.
Barrett, Mrs. Jane	Letter.	September 6, 1861.	Dismissed.
Barrett, Mrs. Julia	Letter.	September 4, 1869.	Dismissed.
Barry, Mrs. William Taylor	Letter.	May 2, 1888.	Dismissed.
Barton, John	Letter.	September 29, 1864.	Dismissed.
Baskin, O. L.	Letter.	September 3, 1875.	Dismissed.
Baskin, Mrs. O. L.	Profession.	December 29, 1875.	Dismissed.
Bass, Miss Fannie C.	Letter.	June 6, 1878.	Deceased.
Bates, Mrs. Harriet E.	Profession.	March 6, 1847.	Dismissed.
Battin, Andrew B.	Letter.	September 1, 1854.	Dismissed.
Beach, Mrs. Harriet E.	Letter.	June 26, 1878.	Dismissed.
Beach, Lewis	Letter.	June 26, 1878.	Dismissed.
Beach, Woolsey E.	Profession.	May 31, 1886.	Dismissed.
Beale, Mrs. Amanda	Letter.	May 2, 1846.	Dismissed.
Beardsley, Mrs. C. W.	Profession.	April 1, 1843.	Deceased.
Beaumont, Mrs. Esther	Letter.	August 6, 1842.	Dismissed.
Beck, Theodore R.	Profession.	April 26, 1858.	Dismissed.
Beckwith, Mrs. Hannah	Letter.	September 18, 1871.	Deceased.
Beebe, G. D.	Letter.	June 29, 1866.	Dismissed.
Beebe, J. E.	Letter.	March 2, 1877.	Dismissed.
Beebe, Mrs. Lucie C.	Letter.	March 1, 1878.	Dismissed.
Beebe, Mary B.	Letter.	June 29, 1866.	Dismissed.
Begg, Miss Jennie	Letter.	September 29, 1864.	Dismissed.
Bell, Miss Janette	Profession.	May 2, 1879.	Dismissed.
Bell, Miss Margaret	Letter.	December 29, 1845.	Dismissed.
Benson, Mrs. Sabrina H.	Letter.	December 29, 1851.	Dismissed.
Bent, Mrs. Elizabeth	Letter.	December 31, 1844.	Dismissed.
Bentley, Mrs. Cyrus	Profession.	December 29, 1859.	Dismissed.
Benton, Mrs. G. C.	Letter.	November 5, 1865.	Deceased.
Bennett, Douglas	Profession.	April 26, 1852.	Dismissed.
Bennett, Mrs. Jane A.	Letter.	March 1, 1865.	Dismissed.
Bennett, Lewis M.	Letter.	March 1, 1865.	Dismissed.
Berry, Mrs. Frances E.	Profession.	June 26, 1878.	Dismissed.
Biddle, William F.	Profession.	June 7, 1858.	Dismissed.
Bigford, J. Marvin	Profession.	March 2, 1877.	Dismissed.
Biggs, Mrs. Isabella D.	Letter.	August 31, 1863.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Bissell, Arthur H.	Letter.	December 30, 1868.	Dismissed.
Blakeslee, Miss Ella L.	Letter.	May 30, 1883.	Deceased.
Blackburn, Mrs. Matilda	Letter.	September 28, 1887.	Dismissed.
Blake, Mrs. E. A.	Letter.	February 28, 1851.	Dismissed.
Blake, Henry	Profession.	April 30, 1852.	Dismissed.
Blanchard, J. G.	Letter.	September 29, 1864.	Dismissed.
Blaney, Mrs. Clarissa	Profession.	February 28, 1845.	Dismissed.
Blatchford, Miss Alice	Profession.	October 29, 1862.	Dismissed.
Blatchford, Mrs. Frances W.	Letter.	March 2, 1860.	Dismissed.
Blatchford, Mrs. Mary	Profession.	December 23, 1850.	Dismissed.
Bliss, Mrs. Mary	Letter.	April 4, 1857.	Dismissed.
Bliss, Samuel	Letter.	October 25, 1852.	Dismissed.
Bliss, Sylvester S.	Letter.	May 2, 1851.	Dismissed.
Blount, J.	Letter.	December 29, 1851.	Dismissed.
Boomer, Mrs. Anna D.	Letter.	February 25, 1868.	Deceased.
Boomer, William B.	Profession.	March 5, 1875.	Ordained to Ministry.
Bond, Mrs. Charlotte M.	Letter.	March 3, 1876.	Dismissed.
Bonner, Charles	Letter.	April 3, 1889.	Dismissed.
Bonner, Mrs. May	Letter.	April 3, 1889.	Dismissed.
Bouton, Mrs. Ellen	Letter.	September 4, 1859.	Dismissed.
Bouton, Nathaniel S.	Letter.	September 4, 1859.	Dismissed.
Bowen, Edgar J.	Letter.	November 5, 1865.	Dismissed.
Bowen, Mrs. Mary H.	Letter.	November 5, 1865.	Dismissed.
Boyd, Edward	Letter.	May 2, 1846.	Dismissed.
Boyce, Mrs. Helen M.	Letter.	February 23, 1849.	Dismissed.
Boyce, Josephine	Profession.	March 2, 1877.	Dismissed.
Boyce, Margaret	Profession.	March 2, 1877.	Dismissed.
Bradford, William J.	Letter.	December 28, 1887.	Dismissed.
Bradley, Mrs. B. O.	Letter.	January 2, 1864.	Dismissed.
Brainard, Ezra L.	Letter.	January 4, 1861.	Dismissed.
Brand, William H.	Letter.	July 1, 1856.	Dismissed.
Breakey, Miss Charlotte C.	Profession.	January 17, 1886.	Dismissed.
Breakey, Mrs. Marcia	Letter.	May 3, 1865.	Dismissed.
Breed, Mrs. Amanda	Letter.	January 12, 1877.	Dismissed.
Bridgeman, Mrs. Sarah A.	Letter.	April 26, 1858.	Dismissed.
Bridgeman, William H.	Profession.	April 23, 1858.	Dismissed.
Briggs, Miss Clarinda	Letter.	February 28, 1879.	Deceased.
Briggs, Mrs. Sarah Wray	Letter.	February 28, 1879.	Deceased.
Brock, Alexander	Profession.	January 6, 1878.	Deceased.
Brock, Miss Isabella	Profession.	March 1, 1878.	Deceased.
Brooks, Mrs. Delia A.	Letter.	June 1, 1870.	Deceased.
Brooks, Mrs. Fannie D.	Letter.	November 22, 1882.	Dismissed.
Brooks, Mrs. Florence E.	Letter.	October 15, 1884.	Dismissed.
Brooks, Frank L.	Letter.	November 22, 1882.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Brooks, Jonathan W.	Letter.	June 1, 1870.	Deceased.
Brooks, Jonathan W., Jr.	Letter.	February 6, 1870.	Dismissed.
Brooks, Mrs. Mary L.	Profession.	September 15, 1876.	Dismissed.
Brooks, William C.	Letter.	October 15, 1884.	Dismissed.
Bross, John A.	Letter.	February 26, 1849.	Dismissed.
Bross, William	Letter.	October 24, 1848.	Deceased.
Brown, Mrs. Abby L.	Letter.	April 15, 1847.	Dismissed.
Brown, Adelbert E.	Profession.	March 2, 1877.	Dismissed.
Brown, Miss Adele C.	Letter.	July 3, 1872.	Dismissed.
Brown, Miss Annie M.	Letter.	April 22, 1870.	Dismissed.
Brown, Mrs. Cornelia C.	Letter.	February 28, 1851.	Deceased.
Brown, Miss Ella M.	Letter.	June 24, 1858.	Deceased.
Brown, George A.	Letter.	December 22, 1865.	Dismissed.
Brown, Mrs. George A.	Letter.	March 4, 1866.	Dismissed.
Brown, Mrs. Harriet C.	Letter.	June 1, 1842.	Deceased.
Brown, Miss Harriet S.	Profession.	January 12, 1877.	Dismissed.
Brown, Mrs. J. J.	Letter.	April 22, 1870.	Dismissed.
Brown, Mrs. Jemima	Letter.	March 23, 1864.	Dismissed.
Brown, Mrs. Margaret	Letter.	July 2, 1862.	Dismissed.
Brown, Mrs. Orlandie H.	Letter.	July 3, 1872.	Dismissed.
Brown, Theodore F.	Profession.	April 26, 1852.	Dismissed.
Brown, William H.	Letter.	June 1, 1842.	Deceased.
Brownell, Mrs. P. W.	Letter.	September 12, 1879.	Dismissed.
Bruce, Mrs. William	Letter.	October 28, 1857.	Dismissed.
Brust, Edward	Letter.	December 30, 1868.	Deceased.
Bruyn, Mrs. Jane	Letter.	October 3, 1883.	Deceased.
Buchanan, Milford D.	Letter.	November 3, 1858.	Dismissed.
Buck, Roswell D.	Letter.	October 21, 1857.	Dismissed.
Buckingham, John	Letter.	February 6, 1870.	Dismissed.
Buell, Mrs. Anna M.	Profession.	March 1, 1858.	Deceased.
Bullen, Mrs. William H.	Letter.	May 4, 1866.	Dismissed.
Burbank, William B.	Profession.	April 26, 1847.	Dismissed.
Burch, Isaac H.	Profession.	August 7, 1843.	Deceased.
Burlingame, Rufus P.	Letter.	June 25, 1852.	Dismissed.
Burlingame, Mrs. Rufus P.	Letter.	June 25, 1852.	Dismissed.
Burnap, Mrs. Ruth	Profession.	April 30, 1852.	Dismissed.
Burns, Miss Mary	Letter.	August 30, 1858.	Dismissed.
Burt, Mrs. Anne Jenette	Letter.	June 27, 1853.	Deceased.
Burton, Benjamin	Profession.	March 3, 1858.	Dismissed.
Burton, Mrs. Catherine	Letter.	December 27, 1843.	Deceased.
Burton, John	Profession.	July 3, 1861.	Dismissed.
Burton, Lewis S.	Letter.	June 27, 1855.	Dismissed.
Burton, Mrs. Lucy A.	Profession.	October 30, 1861.	Dismissed.
Burton, Samuel	Letter.	November 3, 1854.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Burton, Thomas	Profession.	March 3, 1858.	Dismissed.
Burrell, Mrs. Emily A.	Profession.	April 29, 1858.	Dismissed.
Burrell, Isaac			Dismissed.
Burritt, Mrs. Ann W.	Letter.	January 4, 1850.	Dismissed.
Burritt, Miss Anna E.	Letter.	January 4, 1850.	Dismissed.
Burritt, Miss Julia W.	Letter.	January 4, 1850.	Dismissed.
Bury, Mrs. Caroline J.	Letter.	March 2, 1877.	Dismissed.
Butler, Mrs. Ella	Letter.	January 4, 1856.	Dismissed.
Butler, B. Franklin	Profession.	July 2, 1847.	Dismissed.
Butler, Harvey H.	Letter.	January 4, 1856.	Dismissed.
Butler, Mrs. Maria V.	Letter.	December, 31, 1844.	Dismissed.
Butler, Walter	Letter.	December 31, 1844.	Deceased.
Butts, Miss Annie E.	Letter.	January 2, 1874.	Dismissed.
Cameron, John McRae	Profession.	April 29, 1885.	*
Cameron, Mrs. Katherine M.	Profession.	October 12, 1884.	Deceased.
Campbell, Ambrose	Letter.	January 3, 1879.	Deceased.
Campbell, Mrs. James	Letter.	April 8, 1843.	Dismissed.
Carter, Asher	Letter.	January 4, 1850.	Deceased.
Carter, Mrs. Catherine R.	Letter.	June 1, 1842.	Deceased.
Carter, Mrs. Elizabeth	Letter.	January 4, 1850.	Deceased.
Carter, Francis H.	Profession.	June 24, 1858.	Dismissed.
Carter, Frederick B.	Profession.	March 20, 1868.	Dismissed.
Carter, Mrs. Mary	Letter.	May 2, 1879.	Dismissed.
Carter, Mrs. Phoebe	Profession.	June 21, 1858.	Dismissed.
Case, Mrs. Elizabeth V.	Profession.	July 4, 1851.	Dismissed.
Case, John R.	Letter.	July 4, 1851.	Dismissed.
Cass, Miss Agnes	Profession.	May 2, 1879.	Dismissed.
Cass, Dr. A. L.	Profession.	May 2, 1879.	Deceased.
Cass, Mrs. A. L.	Letter.	May 2, 1879.	Deceased.
Caton, Mrs. Laura A.	Letter.	September 16, 1890.	Deceased.
Cave, Henry	Profession.	February 24, 1844.	Deceased.
Chambers, B. B.	Letter.	March 6, 1859.	Dismissed.
Chambers, Mrs. Mary E.	Letter.	March 6, 1859.	Dismissed.
Chamberlain, Miss Eliza P.	Letter.	June 29, 1866.	Dismissed.
Chamberlain, Miss Etta M.	Letter.	February 28, 1879.	Dismissed.
Chamberlain, Miss Nellie	Letter.	February 28, 1879.	Dismissed.
Chapin, Mrs. Harriet L.	Profession.	May 3, 1845.	Dismissed.
Chapin, Miss Ida L.	Letter.	May 2, 1879.	Dismissed.
Chapin, Mrs. Mary F.	Letter.	May 2, 1879.	Dismissed.
Chapin, Mrs. Susan	Letter.	April 8, 1843.	Dismissed.
Chapman, Frederick A.	Profession.	April 19, 1858.	Deceased.
Chard, Mrs. Ada P.	Profession.	March 2, 1877.	Dismissed.

* Joined another Communion.

Names.	How admitted.	When admitted.	Remarks.
Chase, George L.	Letter.	May 6, 1866.	Dismissed.
Chase, Mrs. George L.	Letter.	May 6, 1866.	Dismissed.
Chase, Harriet A.	Profession.	March 4, 1878.	Dismissed.
Childs, Miss Beulah	Profession.	December 28, 1864.	Dismissed.
Childs, Mrs. Emma L.	Profession.	April 30, 1852.	Dismissed.
Childs, Samuel D.	Profession.	March 3, 1858.	Dismissed.
Chipman, Mrs. Mary A. W.	Profession.	August 28, 1867.	Dismissed.
Choate, Seth A.	Letter.	May 2, 1866.	Dismissed.
Cissel, Robert B.	Letter.	January 30, 1884.	Dismissed.
Clark, August P.	Letter.	December 20, 1868.	Dismissed.
Clark, Miss Bessie May	Profession.	June 12, 1887.	Dismissed.
Clark, Miss Catherine	Letter.	June 25, 1852.	Deceased.
Clark, Mrs. Catherine	Letter.	June 25, 1852.	Deceased.
Clark, Mrs. Evelina G.	Letter.	July 3, 1859.	Dismissed.
Clark, Mrs. Frances G.	Letter.	December 20, 1868.	Dismissed.
Clark, John	Letter.	January 4, 1878.	Deceased.
Clark, Mrs. Jonas C.	Letter.	January 3, 1843.	Dismissed.
Clark, Miss Margaret F.	Profession.	June 28, 1865.	Deceased.
Clark, Miss Mary	Profession.	May 2, 1858.	Dismissed.
Clark, Miss Mary E.	Profession.	August 23, 1852.	Deceased.
Clark, Mrs. Mary E.	Profession.	October 28, 1857.	Deceased.
Clark, Miss Mary G.	Profession.	April 30, 1855.	Deceased.
Clark, Rufus	Letter.	October 3, 1879.	Dismissed.
Clark, Mrs. Rufus	Letter.	October 3, 1879.	Dismissed.
Clark, Samuel D.	Letter.	June 24, 1858.	Dismissed.
Clark, Mrs. S. D.	Letter.	June 24, 1858.	Dismissed.
Clark, Sumner	Letter.	July 1, 1857.	Dismissed.
Clark, T. R.	Letter.	June 25, 1852.	Deceased.
Clarke, George C.	Letter.	October 21, 1863.	Deceased.
Clarkson, Mrs. Anna S.	Profession.	April 19, 1858.	Dismissed.
Cleghorn, Mrs. Artemesia	Letter.	January 5, 1849.	Dismissed.
Cleghorn, Mrs. Caroline	Letter.	January 1, 1849.	Dismissed.
Cleghorn, Edward	Letter.	January 1, 1849.	Dismissed.
Cleghorn, Miss Harriet	Letter.	January 5, 1849.	Dismissed.
Cleghorn, John W.	Letter.	January 5, 1849.	Deceased.
Cleghorn, Mrs. Mary J.	Profession.	April 26, 1852.	Dismissed.
Clemow, Mrs. Julia	Letter.	May 4, 1860.	Dismissed.
Cobb, Mrs. Maria	Profession.	December 30, 1870.	Deceased.
Coburn, Mrs. John	Letter.	January 5, 1887.	Dismissed.
Coe, Mrs. Walton W.	Profession.	April 2, 1884.	Dismissed.
Cole, F. C.	Letter.	April 4, 1890.	Dismissed.
Coleman, Mrs. Ida Ray	Profession.	January 11, 1875.	Dismissed.
Coleman, Mrs. Lenora B.	Profession.	December 30, 1870.	Deceased.
Colfax, Eben	Letter.	May 3, 1861.	Deceased.

Names.	How admitted.	When admitted.	Remarks.
Colfax, Mrs. Helen	Letter.	May 3, 1861.	Dismissed.
Collins, Mrs. Mary B.	Letter.	August 6, 1887.	Dismissed.
Colton, A. M. F.	Letter.	July, 1850.	Dismissed.
Colton, Mrs. Caroline	Letter.	May 4, 1855.	Dismissed.
Colton, Mrs. Elizabeth	Letter.	April 30, 1855.	Dismissed.
Combs, George E. R.	Profession.	March 30, 1888.	Dismissed.
Combs, Pressly Stuart	Letter.	May 29, 1889.	Dismissed.
Connelly, John	Profession.	November 27, 1889.	Dismissed.
Cook, Mrs. Amanda S.	Letter.	October 31, 1855.	Dismissed.
Cook, Mrs. J. L.			Dismissed.
Cook, Mrs. Mary A. W.	Letter.	August 28, 1867.	Dismissed.
Cook, Nathan B.	Letter.	December 31, 1844.	Dismissed.
Cooke, David B.	Profession.	April 19, 1858.	Dismissed.
Cooke, Mrs. Mary B.	Profession.	March 1, 1858.	Dismissed.
Coolidge, Mrs. Georgette	Letter.	March 5, 1880.	Dismissed.
Cooley, Mrs. Sarah A.	Letter.	January 3, 1879.	Dismissed.
Cornell, Paul	Profession.	April 29, 1858.	Dismissed.
Couch, Ira H.	Letter.	August 6, 1842.	Deceased.
Cowan, Dr. J.	Letter.	December 29, 1870.	Dismissed.
Cowan, Mrs. Mary K.	Profession.	April 22, 1870.	Dismissed.
Cowles, Alfred L.	Letter.	August 31, 1844.	Dismissed.
Cowles, Mrs. Charlotte	Letter.	August 31, 1844.	Dismissed.
Cowles, Miss Louisa J.	Letter.	August 31, 1844.	Deceased.
Crang, Richard R.	Letter.	May 3, 1850.	Dismissed.
Crapo, Mrs. Phoebe	Letter.	December 28, 1870.	Deceased.
Crerar, John	Letter.	February 28, 1866.	Deceased.
Cronkite, Miss Catherine E.	Profession.	May 3, 1850.	Dismissed.
Crook, Miss Abby P.	Letter.	March 9, 1858.	Dismissed.
Cross, Mrs. Julia	Profession.	April 22, 1858.	Dismissed.
Crumbaugh, Miss Ella B.	Profession.	February 28, 1868.	Dismissed.
Crumbaugh, Dr. F.	Letter.	January 7, 1866.	Deceased.
Culver, Mrs. Arta L.	Letter.	January 29, 1877.	Dismissed.
Culver, Mrs. S. H.	Letter.	January 3, 1868.	Dismissed.
Cummings, Miss Clara D.	Letter.	January 3, 1879.	Dismissed.
Cummings, Miss Ella L.	Letter.	January 3, 1879.	Dismissed.
Cummings, Miss Harriet E.	Letter.	January 3, 1879.	Dismissed.
Cunningham, Miss Ida	Letter.	February 4, 1885.	Dismissed.
Curtis, Miss Abby Ann	Letter.	May 4, 1852.	Dismissed.
Curtis, Mrs. James	Letter.	May 4, 1844.	Dismissed.
Curtis, Mrs. Mary Isabel	Letter.	January 4, 1878.	Deceased.
Cuthbert, Mrs. Adelia	Profession.	March 1, 1865.	Dismissed.
Darke, John R.	Profession.	August 29, 1866.	Dismissed.
Darling, George	Letter.	March 5, 1875.	Deceased.
Darling, Mrs. Janet	Letter.	March 5, 1875.	Deceased.

Names.	How admitted.	When admitted.	Remarks.
Darr, Mrs. Kate P.	Letter.	June 26, 1878.	Dismissed.
Davis, Mrs. Ellen M.	Letter.	June 24, 1858.	Dismissed.
Davisson, Mrs. Jennie E.	Profession.	May 4, 1860.	Dismissed.
Davisson, Mrs. Julia Ann	Letter.	March 2, 1844.	Deceased.
Davisson, Miss Laura K.	Profession.	May 4, 1877.	Dismissed.
Davisson, Miss Martha E.	Letter.	May 4, 1860.	Dismissed.
Dean, Miss Dinah	Letter.	February 25, 1850.	Dismissed.
Denison, Mrs. Carrie H.	Letter.	March 5, 1862.	Dismissed.
Denison, Ephraim H.	Letter.	March 5, 1862.	Dismissed.
Denniston, Dr. William S.	Profession.	April 26, 1858.	Deceased.
Densmore, Eleazor W.	Profession.	January 2, 1877.	Deceased.
De Golyer, G. J.	Letter.	May 1, 1864.	Dismissed.
De Golyer, Minnie H.	Letter.	May 1, 1864.	Dismissed.
De Teresa, Mrs. Anna N.	Profession.	January 12, 1877.	*
Dick, David B.	Letter.	February 28, 1872.	Dismissed.
Dickinson, Emma L.	Profession.	January 3, 1879.	Dismissed.
Dickinson, Mrs. H. W.	Letter.	March 7, 1858.	Dismissed.
Dickinson, Miss Louise	Profession.	May 1, 1864.	Dismissed.
Dillingham, Miss Clara E.	Letter.	October 28, 1891.	Dismissed.
Doane, Mrs. Mary	Profession.	January 2, 1867.	Dismissed.
Doane, Thomas H.	Letter.	February 25, 1863.	Dismissed.
Dodd, Richard W.	Letter.	October 24, 1848.	Dismissed.
Dodd, Mrs. Sarah C.	Profession.	October 24, 1848.	Dismissed.
Dodds, James A.	Letter.	October 22, 1890.	Ordained to Ministry
Dodge, David	Letter.	May 1, 1857.	Dismissed.
Dodge, Mrs. Sallie E.	Letter.	July 7, 1876.	Dismissed.
Doggett, Miss Frances M.	Letter.	December 1, 1886.	Dismissed.
Dole, George W.	Letter.	June 1, 1842.	Dismissed.
Doolittle, Mrs. Evelina	Letter.	March 3, 1848.	Dismissed.
Doolittle, Mrs. Louisa E.	Letter.	October 3, 1860.	Dismissed.
Dorman, Mrs. Margaret	Letter.	May 5, 1848.	Dismissed.
Dorman, O. M.	Letter.	May 5, 1848.	Dismissed.
Dorr, Maxwell B.	Profession.	April 23, 1858.	Dismissed.
Dudley, Henry W.	Profession.	May 2, 1858.	Dismissed.
Dunn, Mrs. Annie W.	Letter.	March 29, 1886.	Deceased.
Durrie, Archibald	Letter.	January 24, 1883.	Dismissed.
Dutch, Mrs. Susan F.	Profession.	May 3, 1850.	Deceased.
Dutcher, Mrs. Susan	Letter.	December 22, 1869.	Deceased.
Dwight, Mrs. Elizabeth T.	Profession.	May 2, 1868.	Dismissed.
Dyk, William	Letter.	November 2, 1877.	Dismissed.
Dyk, Mrs. William	Letter.	November 2, 1877.	Dismissed.
Eastman, Mrs. Martha	Letter.	February 28, 1879.	Dismissed.

* Joined another Communion.

Names.	How admitted.	When admitted.	Remarks.
Eddy, A. D.	Profession.	March 4, 1866.	Dismissed.
Eddy, Miss Alice A.	Letter.	June 29, 1864.	Dismissed.
Eddy, Miss Beulah	Letter.	October 28, 1857.	Dismissed.
Eddy, Mrs. C. H.	Letter.	May 1, 1864.	Dismissed.
Edwards, Mrs. Caroline	Letter.	December 27, 1843.	Dismissed.
Edwards, Frederick	Profession.	July 5, 1859.	Dismissed.
Edwards, Richard	Letter.		Dismissed.
Edwards, Mrs. Susan H.	Profession.	March 1, 1859.	Dismissed.
Elmendorf, Frederick F.	Letter.	March 5, 1875.	Deceased.
Elmore, Mrs. M. S.	Letter.	December 31, 1844.	Deceased.
Ely, Edward	Letter.	December 7, 1856.	Deceased.
Ely, Mrs. Ellen	Letter.	September 7, 1871.	Deceased.
Ely, Mrs. Eloise	Letter.	December 31, 1858.	Deceased.
Ely, Enoch D.	Letter.	January 2, 1852.	Deceased.
Ely, Mrs. Esther A.	Letter.	December 7, 1854.	Deceased.
Ely, George M.	Letter.	January 4, 1857.	Dismissed.
Ely, Mrs. Hettie L.	Letter.	December 28, 1853.	Deceased.
Ely, Horace	Letter.	January 3, 1851.	Dismissed.
Ely, Mrs. Julia	Letter.	January 2, 1880.	Dismissed.
Ely, Mrs. Louisa M.	Letter.	September 26, 1888.	Deceased.
Ely, Miss Marion A.	Profession.	January 2, 1880.	Dismissed.
Ely, Mrs. Mary	Letter.	March 2, 1870.	Deceased.
Ely, Mrs. Mary H.	Letter.	March 2, 1862.	Dismissed.
Ely, Oliver C.	Letter.	January 2, 1880.	Dismissed.
Ely, Richard	Letter.	January 3, 1855.	Deceased.
Ely, Mrs. Sarah H.	Letter.	August 31, 1849.	Dismissed.
Ely, Z. S.	Letter.	August 31, 1849.	Dismissed.
Engs, Mrs. E.	Letter.	March 30, 1864.	Dismissed.
Esdaile, Robert M.	Letter.	April 29, 1874.	Dismissed.
Ewing, Mrs. Annie	Profession.	September 15, 1876.	Dismissed.
Fargo, Mrs. Mary Kent	Letter.	May 30, 1884.	Deceased.
Farlin, Mrs. Mary T.	Profession.	June 21, 1858.	Dismissed.
Farnham, Mrs. Anna S.	Profession.	June 7, 1858.	Dismissed.
Farnham, George B.	Profession.	November 16, 1861.	Dismissed.
Farrington, George W.	Letter.	November 9, 1849.	Dismissed.
Farrington, Mrs. Martha A.	Letter.	November 9, 1849.	Dismissed.
Farrington, S. P.	Letter.	December 29, 1851.	Dismissed.
Farwell, Mrs. Emorette	Letter.	January 3, 1853.	Dismissed.
Farwell, Mrs. Harriet	Letter.	October 28, 1868.	Deceased.
Farwell, John K.	Letter.	October 28, 1878.	Dismissed.
Farwell, Mrs. J. K.	Letter.	January 2, 1874.	Dismissed.
Farwell, Mrs. Mary E.	Letter.	September 4, 1859.	Dismissed.
Farwell, Mrs. Sallie C.	Letter.	January 3, 1879.	Dismissed.
Farwell, William W.	Letter.	October 24, 1848.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Fauntleroy, Mrs. Isabella	Letter.	February 28, 1879.	Deceased.
Fauntleroy, Mrs. Mary C.	Profession.	January 12, 1877.	Dismissed.
Fauntleroy, T. Smythe	Letter.	October 30, 1872.	Dismissed.
Ferguson, Miss Emily	Letter.	September 22, 1845.	Deceased.
Ferry, Miss Helen A.	Letter.	March 2, 1870.	Dismissed.
Ferry, Mrs. Mary A.	Letter.	March 2, 1870.	Dismissed.
Field, Mrs. Sarah	Letter.	August 6, 1842.	Dismissed.
Fishburn, T. T.	Profession.	July 4, 1869.	Dismissed.
Flanders, Mrs. Caroline M.	Profession.	January 4, 1861.	Dismissed.
Fleming, Miss Eliza	Letter.	June 30, 1848.	Dismissed.
Fletcher, Mrs. A. R.	Letter.	March 2, 1849.	Dismissed.
Folsom, Ezekiel	Profession.	March 1, 1858.	Dismissed.
Folsom, Mrs. E.	Letter.	March 5, 1858.	Dismissed.
Forrest, Mrs. Anna	Letter.	December 30, 1874.	Dismissed.
Forrest, Samuel	Letter.	December 30, 1874.	Dismissed.
Forsythe, Frank W.	Letter.	August 13, 1884.	Dismissed.
Forsythe, Miss Jennie	Profession.	December 30, 1874.	Deceased.
Forsythe, John	Letter.	July 1, 1874.	Deceased.
Forsythe, Mrs. John	Letter.	July 1, 1874.	Deceased.
Forsyth, Mrs. Kate	Letter.	September 15, 1876.	Deceased.
Forsyth, Miss Minnie L.	Profession.	August 4, 1891.	Deceased.
Forsyth, Robert	Letter.	September 15, 1876.	Deceased.
Fowler, Mrs. Charlotte	Profession.	September 5, 1858.	Dismissed.
Fowler, Roger	Letter.	February 25, 1868.	Dismissed.
Fowler, Mrs. Roger	Letter.	February 25, 1868.	Dismissed.
Fowler, Warren R.	Profession.	September 5, 1858.	Dismissed.
Frain, Arthur S.	Profession.	June 29, 1877.	Dismissed.
Franks, Miss Ida B.	Profession.	February 3, 1886.	Deceased.
Frazier, H. N.	Letter.	February 28, 1873.	Dismissed.
Freeman, Mrs. Mary H.	Profession.	June 28, 1864.	Dismissed.
Frink, Mrs. Cornelia E.	Letter.	April 30, 1852.	Deceased.
Frink, Henry	Letter.	April 30, 1852.	Deceased.
Frost, George H.	Letter.	May 3, 1865.	Dismissed.
Frost, Mrs. Louisa	Profession.	March 1, 1858.	Dismissed.
Fry, Mrs. Margaret	Letter.	January 3, 1879.	Dismissed.
Fry, William E.	Profession.	February 28, 1879.	Dismissed.
Fullerton, Mrs. A. N.	Letter.	June 1, 1842.	Deceased.
Gage, Mrs. Sarah Merrill	Letter.	June 1, 1842.	Deceased.
Gaines, Clement C.	Letter.	November 28, 1883.	Dismissed.
Gamble, Mrs. Ella	Letter.	November 27, 1889.	Dismissed.
Gardner, James B.	Profession.	October 25, 1854.	Dismissed.
Gates, C. H.	Letter.	December 29, 1875.	Dismissed.
Gates, Mrs. Harriet A.	Letter.	December 29, 1875.	Dismissed.
Gates, Miss Helen S.	Profession.	January 12, 1876.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Gaw, Mrs. Janet C.	Letter.	November 5, 1875.	Dismissed.
Gaymond, Miss Elizabeth	Letter.	May 4, 1877.	Deceased.
Gaylord, Mrs. Elizabeth C.	Letter.	December 1, 1889.	Dismissed.
Geddes, Mrs. Janet M.	Letter.	July 2, 1875.	Dismissed.
Geer, Mrs. Julia S.	Letter.	September 4, 1846.	Dismissed.
Geer, Nathan C.	Letter.	September 4, 1846.	Dismissed.
Getty, Miss Mary M.	Letter.	May 3, 1876.	Dismissed.
Gibbs, Mrs. Bertha L.	Letter.	February 28, 1845.	Deceased.
Gibbs, Charles C.	Profession.	April 15, 1864.	Deceased.
Gibbs, Mrs. George A.	Letter.	December 27, 1847.	Dismissed.
Gibson, Miss Eliza Helen	Letter.	July 1, 1874.	Dismissed.
Gibson, Mrs. Lucy	Letter.	July 1, 1874.	Dismissed.
Gibson, Robert	Letter.	May 4, 1877.	Dismissed.
Giles, Mrs. Mary R.	Letter.	March 2, 1870.	Dismissed.
Gillet, Stephen J.	Letter.	May 2, 1851.	Dismissed.
Gleason, Mrs. M. C.	Letter.	October 2, 1885.	Dismissed.
Glendinning, W.	Letter.	January 3, 1879.	Dismissed.
Glover, Mrs. Emma	Profession.	May 2, 1879.	Dismissed.
Glover, Mrs. Fannie	Letter.	December 29, 1875.	Deceased.
Godfrey, Horton C.	Letter.	August 30, 1871.	Dismissed.
Goldie, Mrs. Mary	Profession.	November 3, 1876.	Dismissed.
Goldie, Miss Mary E.	Profession.	February 28, 1868.	Dismissed.
Gollhardt, L. A.	Profession.	March 24, 1886.	*
Goodrich, Joseph	Profession.	April 27, 1845.	Deceased.
Goodell, Miss Mary	Profession.	June 25, 1852.	Dismissed.
Goodman, Miss Ella	Profession.	February 21, 1872.	Dismissed.
Goodman, Mrs. Mary	Letter.	March 28, 1883.	Deceased.
Gordon, Colin F.	Letter.	May 30, 1883.	Dismissed.
Gordon, Mrs. Colin F.	Letter.	May 30, 1883.	Dismissed.
Gordon, Mrs. Cornelia A.	Letter.	April 27, 1853.	Dismissed.
Gould, Miss Ellen R.	Profession.	October 3, 1872.	Deceased.
Gould, Henry W.	Profession.	March 1, 1872.	Deceased.
Gould, John Stowell	Letter.	October 30, 1863.	Deceased.
Gould, Mrs. John Stowell	Letter.	October 30, 1863.	Deceased.
Gould, Mrs. Theodosia	Letter.	October 18, 1865.	Deceased.
Gould, William R.	Profession.	March 2, 1859.	Deceased.
Granger, George L.	Letter.	June 29, 1864.	Deceased.
Granger, Gilbert L.	Letter.	October 29, 1856.	Dismissed.
Granger, Mrs. Harriet A.	Letter.	July 29, 1864.	Dismissed.
Granger, Henry C.	Profession.	January 1, 1863.	Dismissed.
Gray, Mrs. Elizabeth	Letter.	April 30, 1849.	Dismissed.
Gray, Hugh	Letter.	April 30, 1849.	Dismissed.

* Joined another Communion.

Names.	How admitted.	When admitted.	Remarks.
Green, Mrs. Margaret	Letter.	March 7, 1857.	Dismissed.
Greenhill, Mrs. Catharine	Profession.	July 3, 1859.	Deceased.
Greenhill, Francis	Profession.	May 1, 1859.	Deceased.
Griffiths, Edwin	Profession.	January 12, 1876.	Deceased.
Groff, Mrs. Charles	Letter.	November 4, 1864.	Dismissed.
Groff, Cullen	Profession.	May 5, 1860.	Dismissed.
Grout, John M.	Letter.	January 3, 1855.	Dismissed.
Groves, William A.	Profession.	April 29, 1858.	Deceased.
Grover, Mrs. Hanna S. D.	Letter.	October 26, 1859.	Deceased.
Grover, Zuinglius	Letter.	October 26, 1859.	Deceased.
Grubb, George G.	Letter.	February 27, 1846.	Dismissed.
Grubb, Mrs. Maria	Letter.	February 27, 1846.	Deceased.
Gurnee, Miss Augusta	Profession.	June 29, 1864.	Deceased.
Gurnee, Denton	Letter.	December 31, 1862.	Deceased.
Gurnee, Miss Mary J.	Letter.	May 2, 1846.	Dismissed.
Gurnee, Mrs. Mary Matilda	Profession.	March 6, 1847.	Dismissed.
Gurnee, Walter S., Jr.	Profession.	May 8, 1863.	Dismissed.
Gurnsey, Mrs. D. K.	Profession.	August 7, 1843.	Deceased.
Hadley, Miss N. C.	Letter.	July 3, 1846.	Dismissed.
Hair, Mrs. Eliza	Letter.	May 6, 1860.	Dismissed.
Haines, Richard T.	Letter.	March 23, 1864.	Dismissed.
Haight, Mrs. Eliza	Letter.	October 25, 1843.	Dismissed.
Hall, Mrs. Mary A.	Letter.	August 29, 1860.	Dismissed.
Halsey, Mrs. Eliza S.	Letter.	January, 1856.	Dismissed.
Hamilton, Mrs. Carrie E.	Letter.	May 1, 1861.	Dismissed.
Hamilton, George A.	Letter.	July 1, 1863.	Dismissed.
Hamilton, Miss Margaret	Profession.	June 26, 1878.	Dismissed.
Hamilton, Mrs. Mary S.	Letter.	July 1, 1863.	Dismissed.
Hamilton, Mrs. Priscilla	Letter.	August 30, 1850.	Dismissed.
Hamlin, Mrs. Catherine	Profession.	April 30, 1847.	Dismissed.
Harley, Mrs. Susan B.	Letter.	September 1, 1867.	Deceased.
Hartley, John J.	Profession.	February 3, 1886.	Dismissed.
Harvey, Frederick B.	Profession.	February 3, 1886.	Deceased.
Harvey, Mrs. Jeanette	Profession.	October 21, 1843.	Deceased.
Hasting, Mrs. Amelia H.	Profession.	March 1. 1850.	Dismissed.
Hastings, Francis H.	Letter.	December 27, 1842.	Dismissed.
Hathaway, I. W.	Letter.	February 25, 1863.	Dismissed.
Hathaway, Mrs. I. W.	Letter.	February 25, 1863.	Dismissed.
Haven, Austin Flint	Profession.	December 30, 1874.	Deceased.
Haven, Miss Catharine W.	Profession.	March 4, 1878.	Dismissed.
Haven, Luther	Letter.	December 23, 1850.	Deceased.
Hawley, Miss Clara	Letter.	November 7, 1880.	Dismissed.
Hawley, Miss Hattie	Letter.	November 7, 1880.	Dismissed.
Hawley, John B.	Letter.	November 7, 1880.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Hawley, John Woodbridge	Profession.	January 12, 1877.	Deceased.
Hawley, Mrs. Mary F.	Letter.	November 7, 1880.	Dismissed.
Hawley, Miss Mary H.	Letter.	November 7, 1880.	Dismissed.
Hayden, Mrs. Flora P.	Letter.	November 5, 1875.	Dismissed.
Hayden, Mrs. Mary S.	Letter.	November 5, 1875.	Dismissed.
Hayden, Thomas A.	Letter.	November 5, 1875.	Dismissed.
Hayden, W.	Letter.	December 30, 1874.	Dismissed.
Hayden, Mrs. W.	Letter.	December 30, 1874.	Dismissed.
Hayward, Paul D.	Letter.	December 29, 1875.	Deceased.
Helm, Mrs. Elizabeth	Profession.	June 12, 1887.	Dismissed.
Helm, Ernest C.	Letter.	September 27, 1886.	Dismissed.
Henderson, Thomas	Letter.	March 5, 1880.	Dismissed.
Hennesy, Mrs. Emma	Profession.	December 10, 1876.	Deceased.
Herriott, David	Profession.	January 3, 1879.	Dismissed.
Hess, Mrs. Adelia	Letter.	May 1, 1859.	Dismissed.
Hewes, Mrs. Eunice R.	Letter.	April 26, 1852.	Dismissed.
Heydock, Mrs. Harriet	Letter	August 29, 1860.	Dismissed.
Heydock, Mills O.	Profession.	August 29, 1860.	Dismissed.
Hickok, Chester R.	Letter.	February 25, 1868.	Dismissed.
Hickok, Mrs. Cornelia	Letter.	February 25, 1868.	Dismissed.
Higgins, Mrs. Elizabeth S.	Letter.	August 24, 1853.	Dismissed.
High, Mrs. Anna	Letter.	December 29, 1845.	Deceased.
High, Mrs. Elizabeth	Letter.	June 1, 1842.	Deceased.
High, George M.	Profession.	March 3, 1858.	Dismissed.
High, John	Letter.	June 1, 1842.	Deceased.
High, Mrs. Louisa C.	Profession.	July 2, 1875.	Dismissed.
High, Mrs. Mary Z.	Profession.	May 2, 1866.	Deceased.
Hill, Mrs. Agnes	Letter.	December 10, 1876.	Dismissed.
Hill, Cyrus F.	Letter.	February 2, 1887.	Dismissed.
Hill, Mrs. Flora P.	Letter.	November 5, 1875.	Dismissed.
Hill, Henry L.	Letter.	November 5, 1875.	Dismissed.
Hill, Mrs. Kate Stratton	Profession.	March 25, 1885.	Dismissed.
Hills, Mrs. Elizabeth	Letter.	December 27, 1865.	Deceased.
Hills, Miss Mary C.	Letter.	December 27, 1865.	Deceased.
Hitchcock, Mrs. Anna J.	Profession.	April 30, 1855.	Dismissed.
Hodgson, Mrs. Eliza	Profession.	March 4, 1861.	Dismissed.
Hogan, Mrs. Henrietta	Letter.	December 27, 1843.	Dismissed.
Holbrook, Miss Julia T.	Profession.	May 2, 1858.	Dismissed.
Holmes, Charles C.	Letter.	May 1, 1864.	Dismissed.
Holmes, Mrs. Mary M.	Letter.	May 2, 1879.	Dismissed.
Holland, Charles	Letter.	August 31, 1865.	Dismissed.
Holland, Mrs. Sophronia	Letter.	August 31, 1865.	Dismissed.
Holliday, Adam	Letter.	June 1, 1870.	Deceased.
Holliday, Miss Sallie	Profession.	July 1, 1891.	Deceased.

Names.	How admitted.	When admitted.	Remarks.
Hollister, Mrs. Harriet M.	Letter.	November 2, 1853.	Dismissed.
Holman, Mrs. Mary J.	Profession.	January 12, 1877.	Deceased.
Holt, Devillo R.	Letter.	May 5, 1848.	Dismissed.
Holt, Mrs. Ellen M.	Letter.	March 5, 1850.	Dismissed.
Hood, David	Letter.	September 7, 1847.	Dismissed.
Hood, Mrs. Maria	Letter.	September 3, 1847.	Deceased.
Hooker, Edward	Letter.	March 4, 1853.	Dismissed.
Hooker, Mrs. Eliza	Profession.	April 30, 1852.	Dismissed.
Hooker, John W.	Letter.	June 1, 1842.	Deceased.
Hooker, Mrs. John W.	Letter.	June 1, 1842.	Deceased.
Hopkins, Robert E.	Letter.	March 1, 1850.	Dismissed.
Hopper, Miss Mary Ann	Profession.	June 29, 1860.	Deceased.
Horlock, Miss Clara J.	Profession.	February 8, 1885.	Dismissed.
Hough, Oramel S.	Profession.	May 3, 1845.	Dismissed.
Howell, Mrs. Isabella	Letter.	May 2, 1879.	Dismissed.
Howell, J. Wilson	Letter.	June 26, 1878.	Dismissed.
Howland, Henry	Profession.	April 19, 1858.	Dismissed.
Howland, Mrs. Jane Eliza	Profession.	August 31, 1857.	Dismissed.
Howe, Robert H.	Letter.	August 31, 1855.	Dismissed.
Howe, Mrs. Susan N.	Letter.	May 1, 1859.	Dismissed.
Hoyt, Mrs. Kate B.	Profession.	April 26, 1852.	Dismissed.
Hubbard, Miss Alice P.	Profession.	June 21, 1865.	Dismissed.
Hubbard, Mrs. Alvira	Letter.	May 3, 1850.	Deceased.
Hubbard, Mrs. Caroline	Profession.	April 23, 1873.	Deceased.
Hubbard, Mrs. Juliette E.	Letter.	August 6, 1842.	Dismissed.
Hubbard, Mrs. Mary Ann	Letter.	March 1, 1850.	Dismissed.
Huber, Henry S.	Profession.	November 1, 1848.	Dismissed.
Huber, Mrs. Priscilla Jane	Profession.	December 28, 1846.	Dismissed.
Humphrey, Mrs. E. F.	Letter.	November 3, 1867.	Dismissed.
Humphrey, J. E.	Letter.	November 3, 1867.	Dismissed.
Humphrey, Mrs. Mary A.	Letter.	April 26, 1858.	Dismissed.
Huggins, Miss Julia S.	Letter.	May 2, 1879.	Dismissed.
Huggins, Miss Minnie T.	Profession.	May 2, 1879.	Dismissed.
Hunt, A. Lucas	Letter.	May 3, 1876.	Dismissed.
Hunt, Mrs. Caroline T.	Letter.	May 3, 1876.	Dismissed.
Hunt, Charles H.	Profession.	May 3, 1865.	Deceased.
Hunt, Edwin	Letter.	September 1, 1854.	Deceased.
Hunt, Mrs. Eleanor	Letter.	February 26, 1862.	Dismissed.
Hunt, E. Hamilton	Profession.	April 19, 1858.	Dismissed.
Hunt, Miss Esther M.	Profession.	March 5, 1875.	Deceased.
Hunt, K. C.	Profession.	November 1, 1854.	Dismissed.
Hunt, Mrs. K. C.	Profession.	November, 1854.	Dismissed.
Hunt, Lizzie S.	Profession.	January 12, 1877.	Dismissed.
Hunt, Mrs. Mary A.	Letter.	August 29, 1860.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Hunt, Mrs. Sophia	Letter.	September 1, 1854	Deceased.
Hunter, Mrs. Electa	Letter.	November 3, 1848.	Dismissed.
Hunter, Mrs. Hannah	Letter.	December 27, 1843.	Dismissed.
Hunter, Robert	Letter.	December 27, 1843.	Dismissed.
Hurd, Egbert	Letter.	December 3, 1863.	Deceased.
Hurd, Mrs. Sarah G.	Letter.	October 21, 1843.	Dismissed.
Ingraham, Mrs. Francis	Profession.	July 1, 1864.	Deceased.
Irwin, Mrs. Hannah	Letter.	October 20, 1851.	Dismissed.
Isham, Mrs. Catherine	Profession.	March 1, 1854.	Dismissed.
Isham, I. Nelson	Profession.	April 30, 1855.	Dismissed.
Isham, Ralph N.	Profession.	April 29, 1858.	Dismissed.
Jones, J. Edward	Profession.	September 3, 1852.	Deceased.
Jones, Mrs. Harriet D.	Letter.	December 27, 1843.	Dismissed.
Jones, Lavant L.	Profession.	June 7, 1858.	Deceased.
Jones, N. A.	Profession.	April 29, 1858.	Deceased.
Jones, Reuben D.	Letter.	December 27, 1843.	Deceased.
Jordan, James O.	Letter.	October 30, 1872.	Dismissed.
Judd, Mrs. Adaline R.	Profession.	July 5, 1856.	Dismissed.
Judson, Mrs. E.	Letter.	October 21, 1843.	Deceased.
Kasson, Mrs. Melinda	Letter.	April 8, 1843.	Dismissed.
Kedzie, J. H.	Profession.	October 25, 1854.	Dismissed.
Kedzie, Mrs. Mary E.	Profession.	April 5, 1858.	Dismissed.
Keeler, Adam C.	Letter.	June 8, 1887.	Dismissed.
Keep, Mrs. Albert	Letter.	June 28, 1854.	Dismissed.
Keep, Mrs. Jennie H.	Letter.	July 3, 1872.	Deceased.
Kellogg, Charles P.	Letter.	September 5, 1862.	Deceased.
Kellogg, Mrs. Helen L.	Letter.	March 1, 1865.	Dismissed.
Kellogg, Mrs. Mary Louisa	Profession.	August 31, 1857.	Deceased.
Kellogg, Palmer V.	Letter.	February 26, 1873.	Deceased.
Kellogg, Samuel N.	Letter.	March, 1865.	Dismissed.
Kelley, James	Letter.	September 2, 1874.	Dismissed.
Kendrick, Mrs. Carrie M.	Profession.	January 12, 1876.	Dismissed.
Keneagy, Anna S.	Letter.	October 3, 1878.	Dismissed.
Keneagy, Mrs. Barbara	Letter.	October 3, 1878.	Dismissed.
Keneagy, Jacob S.	Letter.	October 30, 1878.	Deceased.
Kent, Mrs. Mary A.	Letter.	March 28, 1883.	Dismissed.
Kent, Miss Mary R.	Letter.	September 28, 1885.	Dismissed.
Kent, Loren	Profession.	December 3, 1890.	Dismissed.
Key, Mrs. Annie	Letter.	June 26, 1878.	Dismissed.
Key, George	Letter.	June 26, 1878.	Dismissed.
Key, Miss Mary	Letter.	June 26, 1878.	Dismissed.
Kester, Mrs. Flora E.	Letter.	May 19, 1886.	Dismissed.
Kester, Francis Ernhart	Profession.	April 21, 1886.	Dismissed.
Kimball, Mrs. Delia	Letter.	January 6, 1844.	Dismissed.
Judson, Edwin	Letter.	October 21st, 1843.	Deceased.

Names.	How admitted.	When admitted.	Remarks.
Kimball, Miss Frances M.	Profession.	September 1, 1848.	Deceased.
Kimball, Miss Sophia B.	Profession.	January 29, 1874.	Dismissed.
Kimball, Mrs. Sophia C.	Profession.	May 5, 1848.	Dismissed.
King, Mrs. Aurelia C.	Profession.	July 4, 1851.	Dismissed.
King, Edward	Letter.	October 31, 1855.	Dismissed.
King, Henry W.	Profession.	September 1, 1858.	Dismissed.
King, Henry W., Jr.	Profession.	January 12, 1877.	Dismissed.
King, Mrs. Lucretia W.	Letter.	May 22, 1867.	Dismissed.
King, Tuthill	Letter.	January 2, 1852.	Dismissed.
King, Mrs. Tuthill	Letter.	January 2, 1852.	Dismissed.
Kirk, Mrs. Louisa	Profession.	October 3, 1860.	Dismissed.
Kirker, Miss Luella F.	Letter.	January 2, 1864.	Dismissed.
Kirker, Mrs. Marion	Letter.	January 2, 1864.	Dismissed.
Kirker, Thomas	Letter.	January 2, 1864.	Dismissed.
Knapp, Mrs. Henrietta E.	Profession.	April 29, 1858.	Dismissed.
Knox, J. Suydam	Letter.	June 24, 1891.	Deceased.
Ladd, Mrs. Mary Jane	Profession.	April 1, 1843.	Deceased.
Laird, Alexander	Letter.	January 12, 1877.	Dismissed.
Lake, David J.	Letter.	October 31, 1845.	Dismissed.
Lake, Mrs. David J.	Profession.	October 31, 1851.	Dismissed.
Lander, Mrs. Sarah	Letter.	April 30, 1880.	Dismissed.
Langheim, Henry W.	Letter.	November 27, 1889.	Dismissed.
Lansing, Mrs. C.	Profession.	August 7, 1843.	Dismissed.
Larson, Miss Elizabeth	Profession.	February 25, 1850.	Dismissed.
Larson, Miss Louisa	Profession.	November 1, 1850.	Dismissed.
Larson, Miss Rachel	Profession.	February 25, 1850.	Dismissed.
Laton, C. A.	Letter.	September 3, 1869.	Dismissed.
Laton, Mrs. Henrietta	Letter.	September 3, 1869.	Dismissed.
Law, Miss Emma C.	Profession.	February 28, 1872.	Deceased.
Lawrence, James A.	Profession.	September 2, 1874.	Dismissed.
Lee, Mrs. Jane	Letter.	August 30, 1858.	Dismissed.
Lewis, Mrs. Amanda K.	Letter.	January 7, 1866.	Dismissed.
Lewis, Miss Ann	Letter.	December 31, 1847.	Deceased.
Lewis, Mrs. Catherine B.	Letter.	December 28, 1853.	Dismissed.
Lewis, Mrs. Emma L.	Letter.	January 2, 1864.	Dismissed.
Lewis, Guy A.	Letter.	January 2, 1864.	Dismissed.
Lewis, John H.	Letter.	January 7, 1866.	Dismissed.
Livingstone, Miss Catherine	Profession.	May 2, 1879.	Dismissed.
Livermore, Mrs. A. R.	Letter.	February 4, 1885.	Deceased.
Livermore, Miss Fannie A.	Letter.	February 4, 1885.	Deceased.
Lloyd; Mrs. Mary Eleanor	Letter.	September 29, 1886.	Dismissed.
Locke, Mrs. Helen	Letter.	June 26, 1861	Dismissed.
Locke, Sidney E.	Letter.	June 26, 1861	Dismissed.
Lombard, J. H.	Profession.	November 15, 1876.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Loomis, Mrs. Mary B.	Profession.	October 25, 1843.	Dismissed.
Lord, Erastus D.	Profession.	April 1, 1843.	Deceased.
Lord, George P.	Letter.	May 6, 1860.	Dismissed.
Lord, Mrs. Mary B.	Letter.	May 6, 1860.	Deceased.
Lowden, Alexander H.	Letter.	January 12, 1877.	Dismissed.
Lowden, Mrs. A. H.	Letter.	January 12, 1877.	Dismissed.
Lyman, Charles W.	Profession.	July 7, 1867.	Dismissed.
MacCoun, Mrs. Angelica R. D.	Letter.	January 10, 1873.	Dismissed.
MacCoun, Townsend	Letter.	January 10, 1873.	Dismissed.
Magie, William H.	Profession.	April 19, 1858.	Dismissed.
Mahaffey, Samuel	Profession.	January 12, 1877.	Dismissed.
Main, Miss Isabella	Letter.	March 30, 1864.	Dismissed.
Main, Miss Mary	Letter.	March 30, 1864.	Dismissed.
Main, Miss Sarah	Letter.	March 30, 1864.	Dismissed.
Marlett, Isaac	Letter.	April 27, 1845.	Deceased.
Marsh, Mrs. Cornelia E.	Letter.	March 1, 1854.	Dismissed.
Marsh, Sylvester	Letter.	May 1, 1861.	Dismissed.
Marsh, Volney A.	Letter.	April 27, 1853.	Dismissed.
Marsh, Mrs. Volney A.	Letter.	April 27, 1853.	Dismissed.
Marshall, Mrs. J. A.	Letter.	June 30, 1848.	Dismissed.
Mathews, Henry M.	Letter.	October 28, 1874.	Dismissed.
Mather, Mrs. Ann T.	Letter.	October 25, 1843.	Deceased.
Mather, Miss Caroline A.	Profession.	December 29, 1859.	Deceased.
Mather, Hiram F.	Letter.	December 30, 1857.	Deceased.
Mather, Miss Mary A.	Letter.	August 29, 1860.	Dismissed.
Mather, Ralph T.	Letter.	February 28, 1866.	Deceased.
Matteson, Mrs. Cecilia	Profession.	June 29, 1844.	Deceased.
May, Mrs. Nancy C.	Letter.	September 1, 1854.	Dismissed.
McAfee, Miss Bessie	Profession.	November 5, 1875.	Deceased.
McAllister, David M.	Profession.	May 4, 1877.	Dismissed.
McAllister, Mrs. J.	Letter.	February 18, 1863.	Dismissed.
McAllister, John	Letter.	February 18, 1863.	Dismissed
McArthur, Mrs. M.	Letter.	May 4, 1877,	Dismissed.
McBean, Mrs. Agnes E.	Letter.	February 25, 1874.	Dismissed.
McCagg, Mrs. Caroline B.	Letter.	April 19, 1874.	Dismissed.
McCagg, Isaac	Letter.	April 19, 1847.	Deceased.
McChesney, Mrs. Abigail	Letter.	August 31, 1849.	Deceased.
McChesney, Robert M.	Letter.	September 1, 1858.	Deceased.
McChesney, Waters	Letter.	September 1, 1858.	Deceased.
McClure, Mrs. A. N.	Letter.	May 2, 1866.	Dismissed.
McClure, Mrs. J.	Letter.	January 6, 1844.	Dismissed.
McClure, Robert	Letter.	June 1, 1884.	Dismissed.
McConnell, W. A.	Letter.	October 7, 1888.	Dismissed.
McDonald, Alexander	Letter.	March 23, 1887.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
McDonald, Mrs. Annie	Profession.	March 1, 1857.	Dismissed.
McDonald, John	Letter.	July 1, 1874.	Dismissed.
McDonald, Mrs. John	Letter.	July 1, 1874.	Dismissed.
McDonald, Miss Maggie	Letter.	March 29, 1886.	Dismissed.
McDonald, Miss Marion	Letter.	November 2, 1877.	Dismissed.
McDowell, Mrs. Eliza D.	Letter.	November 6, 1859.	Deceased.
McDowell, Mrs. M. A.	Letter.	September 4, 1868.	Dismissed.
McDowell, Samuel	Profession.	September 4, 1868.	Dismissed.
McElnea, Hamilton	Letter.	June 29, 1877.	Deceased.
McElnea, Mrs. Matilda L.	Letter.	June 29, 1877.	Dismissed.
McElroy, John G. R.	Letter.	October 31, 1866.	Dismissed.
McGennis, Charles B.	Profession.	May 5, 1876.	Deceased.
McGennis, John W.	Profession.	April 29, 1858.	Deceased.
McGennis, John W., Jr.	Profession.	November 3, 1876.	Deceased.
McGennis, Mrs. Susan J.	Letter.	September 5, 1856.	Deceased.
McKee, Mrs. Hannah	Profession.	January 6, 1844.	Deceased.
McKenzie, Mrs. Mary A.	Letter.	October 30, 1874.	Dismissed.
McKibbon, Mrs. Esther	Letter.	August 30, 1850.	Deceased.
McKinley, Mrs. Margaret C.	Profession.	March 1, 1878.	Dismissed.
McLean, John	Letter.	January 2, 1880.	Dismissed.
McLean, Mrs. John	Profession.	March 2, 1877.	Dismissed.
McVeagh, Mrs. Emily J. V.	Letter.	June 22, 1864.	Dismissed.
Meacham, Miss Augusta	Profession.	April 1, 1843.	Dismissed.
Meacham, Mrs. Rebecca	Profession.	April 1, 1843.	Dismissed.
Meacham, Silas	Profession.	April 1, 1843.	Deceased.
Meeker, Mrs. Elizabeth	Letter.	November 1, 1857.	Dismissed.
Meeker, Joseph	Letter.	August 31, 1844.	Dismissed.
Meeker, Miss Julia	Letter.	December 23, 1850.	Deceased.
Meeker, Mrs. Margaret	Letter.	January 3, 1850.	Dismissed.
Meeker, Mrs. Phebe	Letter.	December 23, 1850.	Deceased.
Meeteer, J. H.	Profession.	December 30, 1857.	Dismissed.
Meldrum, Mrs. Amelia	Letter.	January 10, 1873.	Dismissed.
Mell, Miss Matilda	Profession.	May 4, 1860.	Dismissed.
Merriam, Charles W.	Letter.	October, 1871.	Dismissed.
Merriman, Mrs. Mary A.	Letter.	December 29, 1865.	Deceased.
Merrill, George W.	Letter.	June 1, 1842.	Deceased.
Merrill, Miss Julia B.	Profession.	May 3, 1878.	Dismissed.
Merrill, Mrs. Sarah F.	Letter.	March 1, 1878.	Dismissed.
Merritt, Mrs. Hannah	Profession.	April 19, 1847.	Deceased.
Messer, John	Letter.	October, 1871.	Deceased.
Messer, Mrs. John	Letter.	October, 1871.	Dismissed.
Metcalf, Mrs. Jerusha	Letter.	January 10, 1873.	Deceased.
Metcalf, Mrs. Lilla M.	Letter.	November 22, 1882.	Dismissed.
Metcalf, Ralph	Letter.	November 22, 1882.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Meyer, Ernst	Profession.	April 30, 1880.	Dismissed.
Miller, John W.	Profession.	February 25, 1874.	Dismissed.
Miller, Mrs. Julia P.	Letter.	August 31, 1849.	Dismissed.
Miller, Linus H.	Letter.	February 25, 1857.	Dismissed.
Miller, Mrs. Sarah	Profession.	February 25, 1874.	Dismissed.
Miller, Dr. Wm. S.	Profession.	February 25, 1874.	Dismissed.
Mitchell, David E.	Letter.	March 28, 1883.	Dismissed.
Mitchell, Miss Eleanor M.	Letter.	March 28, 1883.	Dismissed.
Mitchell, Mrs. Elizabeth	Letter.	December 29, 1864.	Dismissed.
Mitchell, Miss Ida D.	Letter.	March 28, 1883.	Dismissed.
Mitchell, Mrs. Martha	Letter.	March 28, 1883.	Dismissed.
Mitchell, William	Profession.	May 6, 1866.	Dismissed.
Mitchell, William A.	Profession.	May 6, 1866.	Dismissed.
Mixsell, H. W.	Profession.	December 28, 1887.	Dismissed.
Montgomery, Miss Emily C.	Letter.	January 3, 1851.	Dismissed.
Montgomery, Mrs. Laura A.	Letter.	January 3, 1851.	Dismissed.
Montgomery, Mrs. Sarah H.	Letter.	December 29, 1852.	Dismissed.
Montgomery, Miss Susan	Profession.	August 31, 1855.	Dismissed.
Montgomery, William P.	Letter.	December 29, 1852.	Dismissed.
Moore, Mrs. Annie	Letter.	January 10, 1873.	Dismissed.
Moore, Miss Annie M.	Letter.	June 29, 1877.	*
Moore, Edward T.	Letter.	June 29, 1877.	Dismissed.
Moore, Mrs. Eliza A.	Letter.	June 29, 1877.	*
Moore, Gurdon G.	Letter.	January 10, 1873.	Dismissed.
Moore, Mrs. Jennie Amisted	Profession.	June 29, 1877.	Dismissed.
Moore, Mrs. Julia A.	Letter.	September 30, 1885.	Dismissed.
Moore, Mrs. Margaret	Letter.	April 27, 1845.	Dismissed.
Moore, Mrs. Matilda	Letter.	May 30, 1883.	Deceased.
Moore, Miss Minnie S.	Letter.	June 29, 1877.	*
Moore, Nathan W.	Profession.	June 27, 1853.	Dismissed.
Moore, Sampson C.	Letter.	October 30, 1873.	Dismissed.
Moore, Samuel H.	Letter.	June 29, 1877.	*
Moore, Miss Sarah E.	Letter.	June 29, 1877.	*
Moore, Stewart	Letter.	April 27, 1845.	Dismissed.
Moore, Miss Susie H.	Letter.	June 29, 1877.	*
Moore, V. Mumford	Letter.	June 29, 1877.	Dismissed.
Moorehouse, Mrs. Frederica	Profession.	February 28, 1859.	Dismissed.
Morehouse, Lewis P.	Profession.	June 24, 1857.	Dismissed.
Morgan, Lewis R.	Profession.	February 22, 1865.	Dismissed.
Morgan, Mrs. S.	Letter.	January 5, 1849.	Dismissed.
Morgan, Mrs. Susan P.	Profession.	February 22, 1865.	Dismissed.
Moseley, Flavel	Letter.	June 1, 1842.	Deceased.

* Joined another Communion.

Names.	How admitted.	When admitted.	Remarks.
Moulton, Mrs. Charlotte H.	Letter.	June 26, 1854.	Dismissed.
Muir, Mrs. Ellen	Letter.	June 2, 1886.	Dismissed.
Muir, John	Letter.	June 2, 1886.	Dismissed.
Munger, Mrs. Mary E.	Letter.	January 2, 1852.	Deceased.
Murdock, Hamilton	Profession.	December 1, 1889.	Dismissed.
Murray, Mrs. Cornelia A.	Letter.	November 29, 1886.	Dismissed.
Murray, Mrs. Margaret	Letter.	December 31, 1844.	Dismissed.
Murray, Richard	Letter.	December 31, 1844.	Dismissed.
Murray, Mrs. William H.	Letter.	November 29, 1882.	Deceased.
Myers, Mrs. Eliza	Letter.	August 30, 1858.	Dismissed.
Neef, Mrs. Susan C.	Letter.	March 1, 1850.	Dismissed.
Neeley, Mrs. Mary E.	Profession.	July 1, 1859.	Dismissed.
Nelson, Miss Eliza	Profession.	September 2, 1874.	Deceased.
Nelson, Miss Jane	Profession.	September 30, 1870.	Dismissed.
Nelson, Miss Sarah	Profession.	June 29, 1877.	Dismissed.
Newton, Miss Jessie	Letter.	December 31, 1862.	Dismissed.
Newton, Walter	Profession.	April 19, 1858.	Dismissed.
Nichols, Miss Adelia A.	Profession.	January 12, 1877.	Dismissed.
Nichols, Mrs. Annie E.	Profession.	October 29, 1856.	Dismissed.
Nichols, Miss Amelia F.	Profession.	March 5, 1875.	Dismissed.
Nicholls, A. B.	Letter.	October 3, 1883.	Ordained to Ministry.
Nitchie, Mrs. Catherine E.	Profession.	September 29, 1864.	Dismissed.
Nitchie, J. Howard	Letter.	July 1, 1874.	Dismissed.
Norris, Benjamin F.	Letter.	May 5, 1876.	Dismissed.
Norton, Mrs. Mary Ann	Letter.	December 27, 1847.	Dismissed.
Norton, R. M.	Letter.	January 3, 1868.	Deceased.
Norton, Mrs. R. M.	Letter.	July 3, 1868.	Deceased.
Northam, Mrs. Jerusha	Letter.	December 29, 1859.	Deceased.
Ogden, John Wesley	Profession.	April 3, 1885.	Deceased.
Oglevie, Miss Agnes	Letter.	November 22, 1882.	Dismissed.
Oliver, Albert D.	Letter.	November 29, 1886.	Deceased.
Olmstead, Mrs. Jessie B.	Letter.	December 29, 1852.	Deceased.
Olmstead, Joseph N.	Letter.	September 5, 1856.	Dismissed.
Olmstead, Lucius D.	Letter.	October 24, 1848.	Deceased.
Olson, Miss Melinda	Profession.	October 31, 1851.	Dismissed.
Orcutt, Miss Mary S.	Profession.	April 26, 1847.	Dismissed.
Orchard, J. C.	Letter.	March 1, 1878.	Dismissed.
Orchard, Mrs. J. C.	Letter.	March 1, 1878.	Dismissed.
Orr, Mrs. Eliza Ann	Letter.	July 1, 1863.	Dismissed.
Orr, Jacob H.	Letter.	May 4, 1877.	Dismissed.
Orr, Samuel C.	Profession.	June 14, 1858.	Dismissed.
Orr, William V. L.	Letter.	May 4, 1887.	Deceased.
Osborne, Mrs. Antoinette	Profession.	February 28, 1868.	Dismissed.
Otis, James	Letter.	May 1, 1859.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Otis, Mrs. Margaretta	Letter.	May 1, 1859.	Dismissed.
Page, Benjamin V.	Profession.	June 21, 1858.	Dismissed.
Page, Mrs. Charles L.	Profession.	June 26, 1878.	Dismissed.
Page, Mrs. Hattie M.	Profession.	January 2, 1867.	Dismissed.
Page, Mrs. Isabella F.	Letter.	October 29, 1862.	Dismissed.
Page, Mrs. Jane E.	Profession.	December 27, 1842.	Deceased.
Page, Peter	Profession.	April 30, 1852.	Deceased.
Page, Robert P.	Profession.	December 23, 1863.	Deceased.
Paine, Mrs. Mary C.	Letter.	November 7, 1869.	Deceased.
Paine, Thomas L.	Letter.	November 7, 1860.	Deceased.
Park, Henry C.	Letter.	October 3, 1883.	Deceased.
Park, Mrs. Mary	Letter.	October 3, 1883.	Deceased.
Parker, Mrs. Harriet A.	Letter.	April 26, 1858.	Dismissed.
Parker, William G.	Profession	March 1, 1878.	Dismissed.
Parker, Mrs. William G.	Profession.	March 1, 1878.	Dismissed.
Parsons, James A.	Letter.	December 31, 1862.	Dismissed.
Patterson, Miss Catherine	Profession.	May 2, 1858.	Dismissed.
Patterson, James H.	Letter.	January 30, 1884.	Deceased.
Patterson, Mrs. Jeanie	Profession.	February 21, 1872.	Deceased.
Patterson, Mrs. Julia A.	Letter.	August 7, 1843.	Dismissed.
Patrick, Mrs. Elizabeth	Letter.	February 6, 1870.	Dismissed.
Paul, Mrs. Eliza			Dismissed.
Pease, Lewis A.	Letter.	December 30, 1878.	Dismissed.
Pease, Richard M.	Letter.	November 5, 1865.	Dismissed.
Peck, Mrs. Clarissa C.	Profession,	April 5, 1858.	Deceased.
Peck, James	Letter.	October 31, 1845.	Deceased.
Peck, Mrs. Olive G.	Letter.	December 27, 1843.	Dismissed.
Penfield, Mrs. Sarah E.	Letter.	March 2, 1870.	Dismissed.
Penfield, Smith A.	Letter.	March 2, 1870.	Dismissed.
Phelps, Edward F.	Letter.	March 1, 1865.	Dismissed.
Phelps, Mrs. Lucy	Letter.	September 29, 1886.	Dismissed.
Phelps, Mrs. Maria H.	Letter.	March 1, 1854.	Deceased.
Poineer, John H.	Letter.	March 1, 1850.	Deceased.
Poineer, Mrs. John H.	Letter.	March 1, 1850.	Deceased.
Points, Miss Juliette	Profession.	June 3, 1888.	Dismissed.
Pollard, Mrs. Elizabeth	Letter.	August 30, 1850.	Dismissed.
Pollard, Miss Myra L.	Letter.	September 12, 1879.	Dismissed.
Pollock, Mrs. Elizabeth	Profession.	March 3, 1886.	Dismissed.
Pomeroy, Eleazer	Letter.	June 25, 1852.	Dismissed.
Pomeroy, Elihu F.	Letter.	June 25, 1852.	Dismissed.
Pomeroy, S. B.	Letter.	January 4, 1850.	Dismissed.
Pomeroy, Mrs. Sarah Ann	Letter.	March 1, 1854.	Deceased.
Poritz, Albert	Profession.	February 28, 1872.	Dismissed.
Poritz, Henry	Profession.	January 12, 1877.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Poritz, Mrs. Mary	Letter.	September 30, 1870.	Dismissed.
Porter, Mrs. Abby	Profession.	December 30, 1863.	Deceased.
Porter, Mrs. Mary R.	Profession.	December 29, 1869.	Dismissed.
Pottinger, John	Letter.	June 6, 1886.	Deceased.
Pierce, Mrs. Eliza J.	Letter.	June 27, 1864.	Dismissed.
Pitney, Aaron	Profession.	April 5, 1858.	Deceased.
Pitney Mrs. Betsey H.	Letter.	October 25, 1843.	Deceased.
Pitkin, Miss Louisa	Profession.	April 30, 1855.	Dismissed.
Pitkin, Mrs. Nancy	Letter.	May 3, 1850.	Dismissed.
Pitkin, Solomon	Letter.	May 3, 1850.	Deceased.
Prescott, Mrs. Amanda S.	Letter.	September 30, 1870.	Dismissed.
Preston, Mrs Emma C.	Letter.	May 2, 1879.	Dismissed.
Preston, Miss Emma C.	Letter.	May 2, 1879.	Dismissed.
Price, Edward F.	Profession.	May 3, 1863.	Dismissed.
Price, Jeremiah	Letter.	August 7, 1843.	Deceased.
Purington, Miss Abby L.	Profession.	April 27, 1853.	Dismissed.
Purington, George E.	Letter.	June 18, 1849.	Dismissed.
Purington, James A.	Profession.	March 2, 1859.	Dismissed.
Purington, Mrs. Mary Ann	Profession.	October 29, 1862.	Deceased.
Purington, Mrs. Mary R.	Profession.	April 27, 1853.	Deceased.
Purdy, Ralph	Letter.	January 6, 1878.	Dismissed.
Putnam, J. B.	Letter.	March 1, 1878.	Dismissed.
Putnam, Mrs. Julia B.	Letter.	March 1, 1878.	Dismissed.
Quinlan, Charles H.	Letter.	October 30, 1846.	Dismissed.
Quinlan, Mrs. Jane C.	Profession.	November 2, 1853.	Deceased.
Quinlan, Miss Jane H.	Letter.	May 1, 1861.	Dismissed.
Quinlan, Dr. John D.	Letter.	November 2, 1853.	Dismissed.
Quinlan, Miss Kate C.	Profession.	July 1, 1874.	Dismissed.
Quinlan, Mrs. Ruth E.	Letter.	October 20, 1846.	Dismissed.
Quinan, Mrs. Emma E.	Profession.	February 21, 1872.	Dismissed.
Quinan, George	Letter.	June 29, 1877.	Dismissed.
Quigley, Mrs. Isabella	Profession.	December 30, 1853.	Dismissed.
Rabe, Mrs. Frances E.	Profession.	February 2, 1887.	Dismissed.
Ralston, Robert W.	Letter.	March 20, 1868.	Deceased.
Rankin, Miss Nanetta M.	Profession.	October 2, 1889.	Dismissed.
Ransom, J. W.	Letter.	March 1, 1850.	Dismissed.
Ransom, Mrs. J. W.	Letter.	March 1, 1850.	Dismissed.
Raymond, Mrs. Amelia	Letter.	June 1, 1842.	Deceased.
Raymond, Miss Augusta B.	Profession.	April 12, 1858.	Dismissed.
Raymond, Benjamin W.	Letter.	June 1, 1842.	Deceased.
Raymond, George L.	Letter.	December 29, 1859.	Dismissed.
Raymond, Miss Mary A.	Letter.	April 12, 1858.	Dismissed.
Raymond, Mrs. Susan J.	Profession.	March 1, 1850.	Deceased.
Raymond, Miss Sarah L.	Letter.	May 2, 1846.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Read, Miss Emily	Profession.	April 20, 1858.	Dismissed.
Reed, Mrs. Caroline	Profession.	May 2, 1858.	Deceased.
Reed, Josiah H.	Letter.	September 1, 1845.	Dismissed.
Reed, Mrs. Mary	Letter.	September 1, 1845.	Dismissed.
Reid, Mrs. Eleanor J.	Letter.	December 2, 1870.	Deceased.
Reynolds, Mrs. J. E.	Profession.	March 2, 1844.	Dismissed.
Rhines, Mrs. Clara	Profession.	June 24, 1857.	Dismissed.
Rice, Mrs. Emma L.	Profession.	June 26, 1861.	Dismissed.
Richards, Mrs. Elizabeth M.	Letter.	December 22, 1858.	Deceased.
Richards, Jonathan	Letter.	December 22, 1858.	Deceased.
Riddle, Francis A.	Letter.	June 29, 1870.	Dismissed.
Riddle, Mrs. Sarah	Letter.	June 29, 1870.	Dismissed.
Riggs, George W.	Profession.	May 30, 1884.	Dismissed.
Riley, Frank W.	Profession.	July 4, 1858.	Dismissed.
Roberts, Mrs. Eveline	Profession.	May 4, 1858.	Dismissed.
Roberts, John W.	Profession.	March 2, 1860.	Dismissed.
Robinson, Mrs. Leonora	Letter.	December 31, 1862.	Dismissed.
Robinson, Mrs. Mary E.	Letter.	May 5, 1876.	Dismissed.
Robinson, Samuel B.	Letter.	December 3, 1890.	Dismissed.
Rochester, Mrs. Evalina T.	Letter.	April 30, 1847	Dismissed.
Rockey, Dr. A. E.	Letter.	March 1, 1878.	Dismissed.
Rockwell, Alpha	Letter.	June 28, 1854.	Dismissed.
Rockwell, Mrs. A. R.	Letter.	June 28, 1854.	Dismissed.
Roe, Mrs. Catherine	Letter.	May 3, 1854.	Dismissed.
Roe, Nelson C.	Letter.	May 3, 1854.	Dismissed.
Rogers, Edward J.	Profession.	January 12, 1877.	Dismissed.
Rogers, Mrs. Grace J.	Profession.	January 12, 1877.	Dismissed.
Rogers, Miss Mary	Letter.	December 30, 1863.	Dismissed.
Roloson, Mrs. Levanche D.	Profession.	February 28, 1872.	Deceased.
Ross, H. A.	Letter.	January 4, 1891.	Dismissed.
Ross, James W.	Letter.	March 5, 1875.	Dismissed.
Ross, Mrs. Jennie Scott	Letter.	March 5, 1875.	Deceased.
Rowley, Mrs. Adaline T.	Profession.	June 25, 1852.	Dismissed.
Rowley, De Witt C.	Profession.	June 25, 1852.	Dismissed.
Ruggles, George F.	Letter.	May 1, 1864.	Dismissed.
Ruggles, Mrs. Louisa G.	Letter.	May 1, 1864.	Dismissed.
Runyon, Clark	Letter.	January 4, 1850.	Dismissed.
Runyon, Mrs. Martha	Letter.	May 2, 1850.	Dismissed.
Runyon, Mrs. Mary	Letter.	January 4, 1850.	Deceased.
Runyon, Mrs. Laura J.	Letter.	May 3, 1850.	Dismissed.
Rupert, Christian	Profession.	January 12, 1877.	Dismissed.
Rupert, Miss Helen	Profession.	January 12, 1877.	Dismissed.
Russell, Hugh R.	Letter.	December 29, 1875.	Dismissed.
Ryder, Charles E.	Profession.	September 29, 1864.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Saalfeld, Richard	Profession.	May 3, 1872.	Dismissed.
Sabin, A. R.	Letter.	May 26, 1864.	Dismissed.
Sabin, Mrs. Mary	Letter.	May 26, 1864.	Dismissed.
Sacket, Mrs. H. Louisa	Letter.	February 25, 1857.	Dismissed.
Sanger, Mrs. Alice F.	Profession.	August 27, 1873.	Dismissed.
Sanger, James McK.	Profession.	November 3, 1876.	Deceased.
Sargeant, Miss Carrie Belle	Profession.	April 3, 1885.	Dismissed.
Sawyer, A. J.	Letter.	November 5, 1852.	Dismissed.
Sawyer, Mrs. E. W.	Letter.	June 29, 1849.	Dismissed.
Scobie, David	Profession.	May 2, 1879.	Dismissed.
Scott, Charles G.	Letter.	April 4, 1884.	Dismissed.
Scoville, Mrs. Sarah	Letter.	February 4, 1885.	Dismissed.
Scripps, Mrs. Mary E.	Letter.	January 4, 1856.	Deceased.
Sea, George C. (S. W.?)	Letter.	December 22, 1869.	Dismissed.
Searls, William P.	Letter.	July 7, 1876.	Dismissed.
Sears, E. H.	Profession.	May 4, 1855.	Dismissed.
Sears, Mrs. Julia M.	Letter.	December 27, 1843.	Dismissed.
Sears, Miss Phebe	Letter.	March 3, 1867.	Deceased.
Sears, Mrs. R. W.	Letter.	May 4, 1855.	Dismissed.
Selbie, Miss Jane	Letter.	January 6, 1878.	Dismissed.
Shankland, Mrs. S. A.	Letter.	February 2, 1887.	Dismissed.
Shaw, Mrs. H. M.	Letter.	September 3, 1847.	Deceased.
Sheadle, J. Wood	Letter.	February 2, 1887.	Dismissed.
Sheldon, Mrs. Eliza M.	Letter.	December 28, 1853.	Dismissed.
Sherman, Benjamin F.	Profession.	November 2, 1853.	Dismissed.
Sherman, Howard	Letter.	December 29, 1852.	Dismissed.
Sherman, James M.	Profession.	May 1, 1864.	Dismissed.
Sherman, Mrs. Jane Eliza	Profession.	November 2, 1853.	Dismissed.
Sherman, Mrs. Louisa	Letter.	December 29, 1852.	Dismissed.
Sherman, Miss Louisa C.	Profession.	July 1, 1864.	Deceased.
Shipman, Mrs. Frances E.	Letter.	March 6, 1847.	Dismissed.
Shipman, George E.	Letter.	March 6, 1847.	Dismissed.
Shipman, Miss Louisa	Letter.	March 3, 1848.	Dismissed.
Short, Colmore H.	Letter.	February 4, 1885.	Dismissed.
Shove, Mrs. Ellen E.	Profession.	March 2, 1877.	Dismissed.
Shumway, Edward G.	Profession.	March 3, 1876.	Dismissed.
Shumway, Mrs. Edward G.	Letter.	March 2, 1870.	Dismissed.
Shumway, Edward S.	Letter.	March 4, 1853.	Deceased.
Silcox, Mrs. Mary	Letter.	September 4, 1846.	Deceased.
Simpson, Mrs. Wilhelmina G.	Profession.	January 12, 1877.	Dismissed.
Sinclair, Mrs. L. C.	Letter.	March 6, 1867	Deceased.
Singleton, Mrs. William	Letter.	March 2, 1877.	Deceased.
Sisson, Miss Jennie W.	Profession.	September 18, 1871.	Deceased.
Skinner, A. P. W.	Letter.	November 2, 1877.	Dismissed.

Names.	How admitted	When admitted.	Remarks.
Skinner, Mrs. Eliza Ann	Letter.	October 25, 1843.	Dismissed.
Skinner, Miss Elizabeth	Profession.	June 24, 1858.	Dismissed.
Skinner, Dr. E. M.	Letter.	February 25, 1868.	Dismissed.
Skinner, Mrs. E. M.	Letter.	February 25, 1868.	Dismissed.
Skinner, Mrs. Elizabeth W.	Letter.	January 4, 1856.	Dismissed.
Skinner, Miss Frederika	Profession.	June 28, 1864.	Dismissed.
Skinner, Hollis R.	Letter.	October 29, 1856.	Dismissed.
Skinner, Mark	Profession.	April 26, 1858.	Dismissed.
Skinner, W. H.	Letter.	February 25, 1868.	Dismissed.
Slocum, Herbert W.	Profession.	May 3, 1854.	Dismissed.
Smith, Miss Abby P.	Letter.	February 18, 1863.	Dismissed.
Smith, Abraham S.	Profession.	October 24, 1855.	Dismissed.
Smith, Amos R.	Profession.	September 29, 1864.	Dismissed.
Smith, Mrs. Charlotte M.	Letter.	March 5, 1862.	Dismissed.
Smith, Mrs. Deborah	Letter.	November 1, 1850.	Dismissed.
Smith, E. B.	Letter.	January 10, 1878.	Dismissed.
Smith, Mrs. E. B.	Letter.	January 10, 1878.	Dismissed.
Smith, E. Willard	Profession.	April 26, 1852.	Dismissed.
Smith, Mrs. Emma	Letter.	June 29, 1874.	Dismissed.
Smith, Miss Helen M.	Letter.	December 21, 1870.	Dismissed.
Smith, Henry	Letter.	July 4, 1851.	Deceased.
Smith, Jacob G.	Profession.	March 2, 1877.	Dismissed.
Smith, James A.	Letter.	January 5, 1849	Deceased.
Smith, Mrs. J. A.	Letter.	January 5, 1849	Deceased.
Smith, Joseph Means	Profession.	June 24, 1891.	Dismissed.
Smith, Miss Juliette P.	Profession.	November 3, 1854.	Deceased.
Smith, Mrs. Mary,	Letter.	December 31, 1844.	Dismissed.
Smith, Miss Mary A.	Profession.	June 27, 1853.	Dismissed.
Smith, Mrs. Melinda W.	Letter.	March 4, 1853.	Dismissed.
Smith, Orren A.	Letter.	June 29, 1864.	Dismissed.
Smith, Miss Phebe	Letter.	July 4, 1851.	Deceased.
Smith, Miss Rachel	Letter.	March 2, 1844.	Dismissed.
Smith, Mrs. Sarah	Letter.	October 25, 1843.	Deceased.
Smyth, Miss Annie	Letter.	June 29, 1877.	Deceased.
Snow, Mrs. Elizabeth A.	Profession.	April 26, 1858.	Deceased.
Snowhook, Mrs. Elizabeth	Letter.	October 15, 1842.	Dismissed.
Southworth, Gustavus W.	Letter.	September 4, 1845.	Dismissed.
Southworth, Mrs. G. W.	Letter.	September 4, 1845.	Dismissed.
Spafford, Horatio G.	Profession.	October 29, 1856.	Dismissed.
Spafford, Mrs. H. G.	Letter.	January 3, 1862.	Dismissed.
Speer, Mrs. Adelia	Profession.	July 6, 1844.	Deceased.
Speer, Miss Adelia A.	Profession.	May 22, 1867.	Dismissed.
Speer, Mrs. Phebe B.	Profession.	April 29, 1858.	Deceased.
Speer, Mrs. Valeria	Letter.	October 15, 1842.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Spohn, Miss Bertha	Profession.	June 2, 1889.	Dismissed.
Spohn, George	Profession.	April 30, 1880.	Dismissed.
Sprague, William	Profession.	June 24, 1858.	Dismissed.
Sprague, Mrs. William	Letter.	October 29, 1862.	Dismissed.
Squiers, Mrs. Catharine	Letter.	September 18, 1871.	Dismissed.
Stacy, Arthur G.	Letter.	January 12, 1877.	Dismissed.
Stacy, Mrs. Henrietta E.	Profession.	January 12, 1877.	Dismissed.
Stahl, Miss Sophia	Profession.	June 29, 1864.	Dismissed.
Stanley, Miss Nancy H.	Letter.	August 13, 1844.	Dismissed.
Stanwood, Thaddeus P.	Letter.	December 29, 1875.	Dismissed.
Starkweather, Charles R.	Letter.	June 1, 1842.	Deceased.
Starkweather, Mrs. M. E.	Letter.	June 1, 1842.	Deceased.
Starkweather, Ralph E.	Profession.	April 27, 1859.	Dismissed.
Steel, Mrs. Ann	Profession.	February 28, 1845.	Deceased.
Steel, George	Profession.	March 2, 1865.	Deceased.
Steel, Jonathan W.	Profession.	June 14, 1858.	Dismissed.
Steel, Mrs. Rebecca A.	Profession.	April 30, 1847.	Dismissed.
Steele, Mrs. Mary Mack	Letter.	October 29, 1862.	Deceased.
Steele, William B.	Profession.	July 7, 1876.	Dismissed.
Steele, Mrs. William B.	Profession.	July 7, 1876.	Dismissed.
Stebbins, Samuel N.	Letter.	November 1, 1847.	Dismissed.
Stevens, Miss Mary	Profession.	November 5, 1852.	Deceased.
Stewart, Mrs. Angelina	Profession.	June 24, 1858.	Dismissed.
Stewart, William W.	Profession.	June 24, 1858.	Dismissed.
Stewart, Mrs. H. B.	Letter.	March 1, 1850.	Deceased.
Stevens, Mrs. Diana	Letter.	November 3, 1848.	Deceased.
Stevens, Miss Elizabeth	Profession.	November 5, 1852.	Deceased.
Stevens, George W.	Profession.	June 24, 1858.	Dismissed.
Stimpson, William E.	Letter.	April 30, 1847.	Deceased.
Stimson, Alexander L.	Letter.	July 7, 1876.	Dismissed.
Stimson, Mrs. Alexander L.	Letter.	July 12, 1877.	Dismissed.
Stone, Mrs. Jane E.	Letter.	July 3, 1846.	Deceased.
Stone, Mrs. Anna M.	Letter.	March, 1844.	Dismissed.
Stouffer, Mrs. Sarah L.	Letter.	July 7, 1867.	Dismissed.
Stowe, William K.	Profession.	June 24, 1858.	Deceased.
Strong, Mrs. Adaline S.	Letter.	October 20, 1851.	Dismissed.
Surghnor, Mrs. L. M.	Letter.	June 8, 1887.	Deceased.
Sutherland, David R. H.	Profession.	March 1, 1850.	Deceased.
Sutton, Jessie B.	Letter.	September 3, 1852.	Dismissed.
Sutton, Mrs. Sarah E.	Letter.	May 2, 1866.	Deceased.
Swasey, Mrs. Edith A.	Profession.	May 2, 1858.	Dismissed.
Sweetland, Warren M.	Letter.	March 3, 1848.	Dismissed.
Taintor, Charles M.	Profession.	April 19, 1858.	Dismissed.
Taintor, Mrs. Susan	Letter.	November 5, 1852.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Tappan, George W.	Letter.	September 29, 1864.	Deceased.
Taylor, Mrs. Charles	Letter.	January 3, 1843.	Dismissed.
Taylor, Hudson K.	Profession.	April 1, 1843.	Dismissed.
Taylor, Mrs. Laura M.	Letter.	October 30, 1872.	Deceased.
Taylor, Mrs. M.	Letter.	January 3, 1843.	Dismissed.
Taylor, Matthias	Letter.	January 3, 1843.	Dismissed.
Taylor, Rodney L.	Profession.	March 3, 1876.	Dismissed.
Teed, Mrs. Elizabeth	Letter.	January 12, 1877.	Dismissed.
Telford, Miss Clara	Profession.	February 5, 1888.	Dismissed.
Temple, Daniel H.	Letter.	April 30, 1849.	Dismissed.
Temple, Mrs. Louisa M.	Letter.	March 1, 1850.	Dismissed.
Teresa, Mrs. Nicholas D.	Profession.	June 26, 1878.	Dismissed.
Thatcher, Miss Elizabeth	Letter.	February 28, 1851.	Dismissed.
Thayer, Mrs. F. W.	Letter.	July 28, 1886.	Dismissed.
Thomas, Miss Beryl	Letter.	November 25, 1890.	Dismissed.
Thomas, Mrs. Frances A.	Profession.	April 26, 1858.	Dismissed.
Thomas, Mrs. Lilian G.	Letter.	June 2, 1889.	Dismissed.
Thomas, Mrs. Maria S.	Letter.	July 1, 1856.	Dismissed.
Thompson, Mrs. Betsey	Letter.	October 30, 1846.	Deceased.
Thompson, Mrs. Cecile M.	Letter.	May 4, 1877.	Dismissed.
Thompson, Charles E.	Profession.	August 29, 1860.	Dismissed.
Thompson, Mrs. Hannah H.	Letter.	October 25, 1843.	Deceased.
Thompson, Harvey M.	Letter.	March 20, 1868.	Dismissed.
Thompson, Mrs. Jane L.	Letter.	January 2, 1869.	Dismissed.
Thompson, Joseph	Letter.	January 2, 1869.	Dismissed.
Thompson, Mrs. Mary O.	Letter.	August 31, 1860.	Dismissed.
Thompson, Richard	Profession.	August 29, 1860.	Deceased.
Ticknor, Mrs. Lettie Oleson	Profession.	October 31, 1851.	Dismissed.
Tiffany, Mrs. Christina	Letter.	April 22, 1860.	Dismissed.
Titus, Mrs. Orpha S.	Profession.	September 28, 1887.	Dismissed.
Tomlinson, Mrs. P. N.	Letter.	November 6, 1859.	Dismissed.
Tomlinson, William	Letter.	November 6, 1859.	Dismissed.
Topliff, Mrs. Mary W.	Letter.	March 5, 1875.	Dismissed.
Topliff, William B.	Profession.	September 6, 1859.	Dismissed.
Tower, Miss Adelaide	Letter.	June 29, 1864.	Dismissed.
Tower, Mrs. Hannah L.	Profession.	June 29, 1864.	Dismissed.
Tower, Samuel L.	Profession.	June 29, 1864.	Dismissed.
Towne, Henry M.	Letter.	April 27, 1853.	Dismissed.
Towne, Mrs. Laura Caton	Letter.	July 7, 1876.	Deceased.
Toynbee, Mrs. Lizzie O.	Profession.	November 28, 1888.	Dismissed.
Trowbridge, Mrs. Alice L.	Letter.	November 3, 1867.	Dismissed.
Tuttle, Mrs. Charlotte L.	Profession.	June 7, 1858.	Deceased.
Tuttle, Mrs. Sarah	Profession.	May 3, 1850.	Deceased.
Tyler, Elmer	Letter.	November 2, 1866.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Tyler, Mrs. Elmer	Letter.	November 2, 1866.	Dismissed.
Tyler, Morgan C.	Profession.	January 3, 1868.	Dismissed.
Uhlrich, Mrs. Helen R.	Profession.	May 3, 1865.	Dismissed.
Underwood, Mrs. Letitia	Letter.	January 3, 1855.	Dismissed.
Vail, Charles A.	Letter.	June 26, 1878.	Dismissed.
Vail, Mrs. Henrietta N.	Letter.	June 26, 1878.	Dismissed.
Vail, Henry S.	Letter.	April 30, 1875.	Dismissed.
Valentine, Mrs. John R.	Profession.	November 3, 1858.	Dismissed.
Van Delinder, Mrs. Effie M.	Letter.	November 28, 1888.	Dismissed.
Van Derveer, Frank F.	Letter.	February 25, 1868.	Dismissed.
Van Derveer, Mrs. R. E.	Letter.	February 25, 1868.	Dismissed.
Van Doren, Mrs. M. A.	Letter.	February 25, 1868.	Dismissed.
Van Valkenburg, John T.	Profession.	April 30, 1855.	Dismissed.
Van Vliet, Mrs. Mary S.	Letter.	November 27, 1889.	Deceased.
Van Zant, Bannatyne	Letter.	March 5, 1858.	Dismissed.
Vining, George W.	Profession.	March 4, 1866.	Dismissed.
Voorhees, Abraham	Profession.	May 4, 1855.	Dismissed.
Wadhams, Mrs. Elizabeth	Profession.	October 30, 1846.	Dismissed.
Wadhams, Seth	Profession.	April 29, 1858.	Dismissed.
Wadsworth, Mrs. C. H.	Profession.	May 3, 1845.	Dismissed.
Wadsworth, Daniel	Letter.	July 3, 1846.	Dismissed.
Wadsworth, Mrs. Emily W.	Letter.	July 1, 1857.	Dismissed.
Wadsworth, James	Profession.	August 30, 1858.	Dismissed.
Wadsworth, Mrs. M. W.	Letter.	July 3, 1846.	Deceased.
Wadsworth, Strong	Letter.	April 30, 1852.	Deceased.
Waite, Frank L.	Profession.	April 3, 1885.	Deceased.
Waite, Mrs. Lue A.	Letter.	April 3, 1885.	Dismissed.
Waite, H. F.	Letter.	September 3, 1852.	Dismissed.
Waite, Mrs. Jane E.	Letter.	August 31, 1853.	Dismissed.
Waite, Mrs. Martha	Letter.	September 3, 1852.	Dismissed.
Walker, Mrs. Alice	Letter.	May 2, 1856.	Dismissed.
Walker, Mrs. Sarah P. H.	Letter.	February 28, 1851.	Deceased.
Wallingford, Alanson	Letter	May 3, 1861,	Deceased.
Wallingford, Henry J.	Letter.	November 2, 1869.	Dismissed.
Wallingford, Mrs. Laura H.	Letter.	May 3, 1872.	Dismissed.
Wallingford, Mrs. Mary	Letter.	November 2, 1869.	Dismissed.
Ward, George L.	Letter.	June 29, 1844.	Dismissed.
Ward, Mrs. Mary A.	Letter.	October 25, 1852.	Dismissed.
Ward, Samuel D.	Letter.	December 23, 1850.	Dismissed.
Ward, Thomas W.	Profession.	October 21, 1857.	Dismissed.
Ware, J. Herbert	Profession.	January 5, 1887.	Dismissed.
Ware, Mrs. Louisa M.	Profession.	January 5, 1887.	Dismissed.
Warner, Porter	Profession.	April 23, 1858.	Dismissed.
Warner, Seth P.	Letter.	March 4, 1853.	Dismissed.

Names.	How admitted.	When admitted.	Remarks.
Warner, Mrs. Seth P.	Letter.	March 4, 1853.	Dismissed.
Waterman, Mrs. Helen	Letter.	October 31, 1855.	Dismissed.
Waterman, Henry D.	Letter.	October 31, 1855.	Dismissed.
Watson, Hiram A.	Letter.	1879.	Dismissed.
Watson, John R.	Letter.	May 29, 1889.	Dismissed.
Watson, Mrs. Margaret	Letter.	March 2, 1877.	Deceased.
Watt, Mrs. Susan	Profession.	January 4, 1878.	Dismissed.
Webster, Mrs. Ann E.	Letter.	June 1, 1842.	Dismissed.
Weed, Mrs. Caroline N. D.	Letter.	December 27, 1847.	Dismissed.
Weed, Miss Caroline	Profession.	April 26, 1852.	Dismissed.
Weeks, Miss Elizabeth P.	Letter.	September 18, 1871.	Dismissed.
Welling, Mrs. Charlotte P.	Letter.	March 5, 1875.	Dismissed.
Welling, J. C.	Letter.	May 5, 1875.	Dismissed.
Wells, Miss Abigail G.	Letter.	December 28, 1870.	Deceased.
Wells, John H.	Profession.	July 2, 1847.	Dismissed.
Wentworth, John T.	Letter.	March 4, 1853.	Dismissed.
Wentworth, Mrs. John T.	Letter.	March 4, 1853.	Dismissed.
Wessencraft, Mrs. Jane	Letter.	January 3, 1843.	Deceased.
Weston, Miss Ellen L.	Profession.	April 1, 1885.	Dismissed.
Weston, Mrs. Sophia D.	Profession.	June 29, 1864.	Dismissed.
Whatley, Mrs. Caroline	Letter.	December 29, 1851.	Deceased.
Whatley, Eli	Letter.	June 25, 1852.	Deceased.
Wheaton, Mrs. Sarah M.	Profession.	July 1, 1864.	Dismissed.
Wheelock, Edwin D.	Letter.	February 24, 1890.	Dismissed.
Wheelock, Mrs. Harriet S.	Letter.	February 24, 1890.	Dismissed.
Wheelock, Henry B.	Profession.	March 2, 1877.	Dismissed.
Wheldon, Mrs. Delia M.	Profession.	November 3, 1867.	Dismissed.
Whipple, D. B.	Letter.	July 2, 1880.	Dismissed.
Whitcomb, Lewis E.	Letter.	May 3, 1854.	Dismissed.
Whiting, Samuel B.	Profession.	October 15, 1842.	Deceased.
Whittlesey, Mrs. Emma W.	Letter.	February 6, 1870.	Dismissed.
Wicker, Charles G.	Letter.	March 1, 1865.	Deceased.
Wicker, Mrs. Roxana	Letter.	January 6, 1844.	Deceased.
Wight, Ambrose S.	Letter.	June 28, 1865.	Dismissed.
Wight, Mrs. Caroline E.	Letter.	October 25, 1843.	Dismissed.
Wight, J. Ambrose	Letter.	October 28, 1843.	Ordained to Ministry
Wilcox, Albert B.	Profession.	April 30, 1855.	Dismissed.
Wilcox, Edward	Profession.	April 26, 1852.	Dismissed.
Wilcox, Mrs. Mary E.	Letter.	November 3, 1876.	Deceased.
Wilkinson, Miss Esther	Profession.	October, 1861.	Deceased.
Willard, Mrs. Helen E.	Letter.	December 30, 1857.	Deceased.
Willard, Sylvester	Letter.	June 1, 1842.	Deceased.
Williams, Edward M.	Profession.	April 30, 1852.	Dismissed.
Williams, John C.	Letter.	June 1, 1842.	Deceased.

Names.	How admitted.	When admitted.	Remarks.
Williams, Mrs. John C.	Letter.	June 1, 1842.	Deceased.
Williams, Mrs. Mary	Letter.	February 25, 1868.	Dismissed.
Williams, Mrs. Mary A.	Profession.	November 3, 1876.	Deceased.
Williams, Stephen B.	Letter.	December 7, 1856.	Dismissed.
Williams, Mrs. Susan S.	Letter.	December 7, 1856.	Dismissed.
Willing, Mrs. Frances	Profession.	June 29, 1864.	Dismissed.
Willing, Henry J.	Profession.	March 4, 1853.	Dismissed.
Willmore, John	Letter.	January 12, 1877.	Dismissed.
Wilson, Mrs. Agnes	Letter.	August 6, 1842.	Dismissed.
Wilson, Mrs. Clara J.	Letter.	March 28, 1883.	Dismissed.
Wilson, Mrs. Martha	Profession.	May 3, 1857.	Dismissed.
Wilson, Robert G.	Profession.	April 1, 1885.	Dismissed.
Windett, Mrs. Marcia	Letter.	August 25, 1852.	Deceased.
Wiseman, James	Letter.	November 22, 1882.	Dismissed.
Wishard, Mrs. Eva Fancher	Letter.	January 1, 1888.	Dismissed.
Wishard, Luther D.	Letter.	January 1, 1888.	Dismissed.
Withers, Mrs. Nony	Letter.	April 28, 1866.	Deceased.
Withrow, James	Letter.	June 30, 1848.	Dismissed.
Woelfner, Miss Emily	Profession.	February 1, 1888.	Dismissed.
Wright, Daniel P.	Letter.	October 30, 1878.	Dismissed.
Wright, Miss Frances S.	Letter.	June 1, 1842.	Deceased.
Wright, Henry	Profession.	May 3, 1878.	Dismissed.
Wright, Mrs. Jessie Wilkes	Letter.	May 3, 1878.	Dismissed.
Wright, Mrs. Joanna H.	Letter.	June 25, 1852.	Deceased.
Wright, Mrs. John	Letter.	June 1, 1842.	Deceased.
Wright, John S.	Letter.	June 1, 1842.	Deceased.
Wright, Lieut.-Col. Joseph C.	Profession.	April 23, 1858.	Deceased.
Wykoff, Miss Anna	Letter.	January 4, 1863.	Deceased.
Woodworth, H. P.	Letter.	December 31, 1844.	Dismissed.
Woodworth, Mrs. M. J.	Letter.	December 31, 1844.	Dismissed.
Wood, Mrs. Margaret O.	Profession.	April 30, 1855.	Dismissed.
Wurts, Alfred P.	Letter.	October 25, 1843.	Dismissed.
Wurts, Mrs. A. P.	Letter.	October 25, 1843.	Dismissed.
Wurts, Maurice A.	Letter.	October 21, 1843.	Dismissed.
Yoe, Mrs. Catharine A.	Profession.	April 19, 1847	Dismissed.
Yoe, Lucien G.	Profession.	May 8, 1863.	Dismissed.
Yoe, Peter L.	Profession.	March 1, 1850.	Dismissed.
Young, Mrs. Belle M.	Letter.	September 12, 1879.	Dismissed.
Young, Mrs. Cornelia.	Letter.	February 6, 1870.	Dismissed.

AN ACCOUNT

OF THE

CELEBRATION OF THE FIFTIETH ANNIVERSARY OF THE ORGANIZATION OF THE SECOND PRESBYTERIAN CHURCH OF CHICAGO.

JUNE 19-22, 1892.

FIFTIETH ANNIVERSARY.

At a meeting held September 28, 1891, the Session unanimously and heartily agreed that jubilee services should be held to celebrate the semi-centennial anniversary of the organization of the church, occurring June 1, 1892. They afterwards appointed an Executive Committee to prepare a suitable programme, designate the necessary special committees, and have a general superintendence of the exercises. This Executive Committee was constituted as follows:

The Pastor; Henry P. Merriman and John C. Grant, Elders; George W. Cass and Frederick M. Steele, Deacons; Norman Williams and Huntington W. Jackson, Trustees; and Eugene S. Pike and Allison V. Armour, representing the congregation at large. George W. Cass acted as its Secretary.

For various reasons, and especially because the pastor had been appointed a Commissioner to the General Assembly which met in Portland, Oregon, May 19, the Committee decided that the celebration should be postponed until June 19–22. They appointed the various special committees as follows:

On *Exercises:* The Pastor and Messrs. Turlington W. Harvey, A. M. Turner and Ira W. Allen, Jr.; on *Entertainment:* Messrs. H. P. Merriman, Erastus Foote, B. W. Thomas, Thomas Dent, Kirk Hawes, A. J. Averell, Albert Keep, George C. Benton, A. G. Pettibone and S. D. Ward; on *Reception:* Huntington W.

Jackson, Kirk Hawes, Charles S. Holt, E. Wyllys Andrews, Turlington W. Harvey, Mrs. Peter Page, Mrs. John S. Gould, Mrs. Robert B. Crouch, Mrs. R. R. Cable, Mrs. Edward Ely, Mrs. Henry M. Ralston, Mrs. T. S. Hoyne, Mrs. Charles Steele, Mrs. Joseph Matteson, Mrs. Helen E. Henderson, Mrs. William A. Giles, Miss Tirza Benton, Miss Virginia Dunham and Miss Florence Pullman; on *Decorations:* Arthur J. Caton, Pierrepont Isham, William F. Hunt, George Bass, Ira W. Allen, Jr., Howard Henderson, Uri Curtis, Mrs. John M. Clark, Mrs. Theodore A. Shaw, Mrs. T. W. Harvey, Mrs. Charles P. Kellogg, Mrs. Granger Farwell, Mrs. George W. Cass, Mrs. Thomas H. Bellas, Miss Lizzie Isham and Miss Laura Williams; on *Music:* John S. Gould, Edward G. Mason, Thomas H. Bellas, Mrs. W. H. Reid, Miss Fannie Gould, Miss Belle Gray and Miss Alice Page; on *Finance:* William H. Reid, Eugene S. Pike, O. S. A. Sprague, Norman B. Ream, John M. Clark, Hugh McBirney, Granger Farwell, William T. Baker and Thomas Murdoch; on *Correspondence:* S. Lockwood Brown, Henry M. Ralston, Mrs. Charles S. Holt, Miss Virginia Dunham, Miss Fannie Gould, Miss Belle Gray and Miss Annie B. Lawrence; on *Printing:* John C. Grant, Henry M. Ralston, Edward G. Mason, William F. Hunt, John C. Everett and George W. Cass.

There was also appointed a Committee on Invitations, made up chiefly of representatives of those who had been in the church during at least some part of all three of the pastorates in its history. The names

of its members were engraved on the invitations, as follows:

COMMITTEE ON INVITATION.

MR. T. B. CARTER, *Chairman.*

Mrs. George Armour.
Dr. and Mrs. Edmund Andrews.
Mr. and Mrs. A. J. Averell.
Mrs. Oscar F. Avery.
Mr. and Mrs. W. M. Baker.
Mrs. Uri Balcom.
Mrs. E. A. Ballard.
Mr. and Mrs. G. C. Benton.
Mrs. John Barker.
Mr. and Mrs. T. B. Blackstone.
Mr. and Mrs. William Blair.
Dr. Jonathan A. Brooks.
Mrs. William Bross.
Mr. and Mrs. S. Lockwood Brown.
Mrs. Thomas Burch.
Mr. and Mrs. John Dean Caton.
Mr. and Mrs. John M. Clark.
Mr. S. B. Cobb.
Mrs. Ira Couch.
Mrs. James Couch.
Mrs. Frederick Crumbaugh.
Mr. and Mrs. L. H. Davis.
Mrs. E. W. Densmore.
Mr. and Mrs. Thomas Dent.
Mr. and Mrs. J. H. Dunham.
Mrs. Henry F. Eames.
Mrs. Edward Ely.
Mr. and Mrs. Erastus Foote.
Mr. and Mrs. John S. Gould.
Mr. and Mrs. A. R. Gray.
Mr. and Mrs. F. D. Gray.
Mrs. E. H. Hadduck.
Mr. and Mrs. Kirk Hawes.
Mrs. Helen E. Henderson.
Mrs. L. A. Herrick.
Dr. and Mrs. T. S. Hoyne.
Miss Clara Hunt.
Mr. and Mrs. Edward S. Isham.
Mrs. Norman B. Judd.
Mr. and Mrs. Albert Keep.
Mrs. Charles P. Kellogg.
Mrs. Mary S. Lawrence.
Mr. and Mrs. Edward G. Mason.
Dr. and Mrs. Joseph Matteson.
Dr. and Mrs. H. P. Merriman.
Mr. Thomas Murdoch.
Mrs Peter Page.
Mr. and Mrs. R. W. Patterson, Jr.
Mrs. Sophia A. Perry.
Mr. and Mrs. Eugene S. Pike.
Mr. and Mrs. George M. Pullman.
Mr. and Mrs. H. M. Ralston.
Mrs. Leander Read.
Mr. and Mrs. W. H. Reid.
Mrs. H. M. Rockwell.
Mrs. Mary C. Sanger.
Mr. and Mrs Theodore A. Shaw.
Mr. and Mrs. William Wirt Smith.
Mr. and Mrs. C. H. Starkweather.
Mrs. George Steel.
Mr. and Mrs. B. W. Thomas.
Mr. and Mrs. S. D. Ward.
Mrs. Charles G. Wicker.
Mr. and Mrs. Norman Williams.
Mrs. Mary J. Willing.

GEORGE W. CASS, *Secretary*,
100 Washington Street.

The invitations, sent out to about fourteen hundred

of the friends and former members of the congregations, were in the subjoined form:

1842. 1892.

The Second Presbyterian Church
of Chicago

cordially invites you to attend the

Semi-Centennial Celebration

of its organization, to be held on the
nineteenth, twentieth, twenty-first
and twenty-second days of June,

one thousand eight hundred and ninety-two.

With these invitations was enclosed a card giving the "Order of Exercises" during the four days of the celebration, as follows in this account.

The attendance of former members of the congregation was large and representative. Dr. and Mrs. Patterson were not only welcomed but reverenced by all. The one great disappointment was the necessary absence of Dr. and Mrs. Gibson.

The auditorium and the church parlors were elaborately decorated with flowers and plants, and presented a most attractive appearance. But the most striking and significant feature of the decorations consisted of a large number of portraits of those who had formerly been prominent in the life of the church, many of whom had also been conspicuous in the founding and building of Chicago. The portraits of Dr. Patterson and Dr. Gibson hung side by side in front of the pulpit.

INTERIOR OF THE CHURCH AS IT APPEARED DURING THE SEMI-CENTENNIAL CELEBRATION.

The following portraits were arranged tastefully around the gallery:

Mrs. J. C. Williams,
Asher Carter,
John C. Williams,
Mrs. William Blair,
William Blair,
Palmer V. Kellogg,
Charles P. Kellogg,
Robert W. Ralston,
Dr. Judson,
Edwin Hunt,
Peter Page,
J. W. Forsythe,
George S. Snow,
D. R. Holt,
George Manierre,
Mrs. Enos Ayres,
Zuinglius Grover,
Cyrus F. Hill,
Robert Forsythe,
S. P. Warner,
Oscar F. Avery,
Richard Ely,
Mrs. Mary Ely,
Mrs. S. B. Cobb,
John P. Chapin,
John Wentworth,
Mrs. Mark Skinner,
Mark Skinner,
B. W. Raymond,
Mrs. William H. Brown,
William H. Brown,
Dr. Patterson,
Dr. Gibson.

JUBILEE SERVICES. FIRST DAY, SUNDAY, JUNE 19, 1892.

MORNING WORSHIP.

The pulpit was occupied by Dr. Patterson and the Pastor. The organist was A. F. McCarrell.

The Choir consisted of Mrs. J. A. Farwell, soprano; Mrs. Annie Rommeiss Thacker, contralto; Robert T. Howard, tenor, and John M. Hubbard, bass. Following is the order of service:

1. Organ Prelude—O Sanctissime. - - - - - - Lux
2. Choir Voluntary—O Give Thanks. - - - - - Sydenham
3. Invocation by the Pastor.

4. Doxology : "Praise God from Whom all Blessings Flow."
5. Scripture Lesson. Romans 8.
6. Anthem by the Choir, "Consider and Hear." - - Pflengler
7. Responsive Reading. Zephaniah iii. 14-20 ; Isaiah xliv. 1-4 ; xliii. 4, and selected verses.
8. Gloria Patri.
9. Prayer by Dr. Patterson.
10. Offering. Offertory Duet: "Blessed Savior." - - - Nevin
    By Mrs. Farwell and Mrs. Thacker.
11. Historical Sermon by the Pastor.
12. Memorial Hymn, written by Erastus Foote, Esq.
13. Prayer and Benediction by the Pastor.
14. Organ Postlude, March D. - - - - - - Mendelssohn

The Prayer of Thanksgiving and Consecration, led by Rev. R. W. Patterson, D.D.:

O God, our Father, we bless Thee that we may come unto Thee as children to a father, and that we may all claim sonship with Thee. We thank Thee for the gift of Thy Son Jesus Christ in whom we trust and through whom we may have comfort and hope. We bless Thee for all the exceedingly great and precious promises that are given to us in the Gospel of Thy Son. We thank Thee that as our fathers trusted in Thee, so may we trust in Thee. We bless Thee that in all the days of our life Thou art near to us. O God, we bless Thee for Thy good providence towards us in years that are past. We bless Thee that we are brought together here this day under circumstances of peculiar interest. We now come to Thee on this Fiftieth Anniversary of the organization of this church to commemorate Thy goodness to us, and to recognize Thy mercy which has been ever unchanged.

We thank Thee that Thou hast been with this

church in all its history, that Thou hast guarded its interests, and in times of discouragement and trial that Thou hast been with our fathers and mothers who have gone home to their rest. Thou hast been with their children, and now with their children's children.

We come to Thee this day asking that Thou wilt bestow Thy special blessing upon this occasion. Help us to recognize all that Thou hast done for us, and help us renewedly to cast our care upon Thee, to entrust all our interests in Thy hand. We thank Thee, gracious Father, that Thou hast been pleased to protect this church and to keep it from the evils of the world in such great measure. We thank Thee for its continuous development and large hope. We thank Thee for the examples that have been here set for Thy people, for the influences that have been exercised, for the power that is still exercised for good. We thank Thee that Thou hast been pleased to confer upon Thy people many temporal blessings together with the spiritual blessings which Thou hast bestowed.

We come to Thee asking that Thou now wilt be very near to us in the exercises of this occasion; that Thou wilt be with us this day; that Thou wilt make us conscious of Thy presence, and help us to participate in the communion of saints and to recognize Thy presence, believing that Thou art near to us, and that Thou art ready to bless us still as Thou hast in times that are past. We pray Thee that Thou wilt bestow Thy grace upon all the services

connected with this church, upon the pastor, upon the officers of the church, upon all its membership, upon the children of the church. Be Thou very gracious to every family. May all walk before Thee in simplicity of heart, in trueness of faith. We pray Thee to pour out Thy Spirit upon this people as Thou hast done in times that are past, and even more abundantly. May it be seen here that Thou art God in the midst of Thy people, that Jesus Christ doth still fulfill his promises to his followers. And wilt Thou, gracious Father, grant the influences of the Divine Spirit to every one who is called to work in this church, fitting every one for the labors which Thou hast required and set forth to be done, and may Thy Kingdom come in the midst of us more and more. May the benevolences of this church be developed more and more. May more be done for the spread of Thy Gospel by the instrumentality of this people, and wilt Thou help us so to follow those who have gone home to their rest that when we shall come to the end of our earthly course, it may be said to every one of us, "Well done, good and faithful servant."

Father, wilt Thou hear our supplication; wilt Thou blot out our sins; wilt Thou lift us up more and more and cause us to rejoice more and more in the blessedness of Thy promises to us.

We ask all in the name and for the sake of our blessed Savior our Lord Jesus Christ, to whom with the Father and the Eternal Spirit we will ascribe everlasting praise. Amen.

FIFTIETH ANNIVERSARY SERMON.

BY THE PASTOR, REV. SIMON J. M'PHERSON, D.D.

Lev. 25: 11. "A jubilee shall that fiftieth year be unto you."

Half a century! A golden cycle! A Sabbath of sabbatic years! Equivalent in modern ages to a generation and a half! So long a period, however transitory it may seem to the immortals, must always make an impressive retrospect to those whose average lifetime is hardly more than thirty years, and especially to those whose era itself is young and whose particular type of society is still in its beginnings. Change, movement, progress is the universal law of life. But usually the most obvious and striking manifestations of this law appear in revolutionary epochs, and obtain appreciative measurement long after they have ceased. We do not greatly wonder at the transformations wrought by the Exodus or the Exile, by the Reformation, or the American and French Revolutions, for they were accompanied by upheaval and convulsion, and, having been carried through to the consummation, they lie completed behind us to be viewed in their entirety. Rare, indeed, however, has the half century been, no matter what its vicissitudes or antiquity, which has revealed a change so prodigious as that which in spite of two great national wars and two disastrous local conflagrations, has quietly and gradually developed during the fifty years since our church was organized, June 1, 1842. In the evolution of positive excellences we must look for a parallel in the times of Solomon,

Pericles and Augustus Cæsar. A superior we shall hardly find outside of the regenerating era of our Lord's advent, the reservoir of all preceding history and the fountain head of all following transmutations. Yet in respect to outward and material development of the body into which God is now breathing the soul of civilization, even those ages fell far behind our own.

We need not attempt the impossible task of reviewing universal history, which has given to us a new, larger and richer world, in order to discover how great a privilege it has been to live in this latest calendar of time. A few glimpses of our own country and city, upon which the eyes of the world are set, will sufficiently accentuate our birthright benefits and obligations.

Fifty years have brought our country into the vanguard of nations. By the annexation of Texas in 1845, the Oregon treaty of 1846 inspired by the heroic missionary Whitman, the treaty of Guadalupe Hidalgo in 1848, and the Gadsden purchase of 1853, not to mention the acquisition of Alaska, our national area was increased almost one-half. In actual products as well as in natural resources we have become the richest country on the globe. Since 1845, eighteen of our forty-four states have been admitted into the Union. Our population has grown from about eighteen millions in 1842 to quite sixty-five millions in 1892—an increase of 360 per cent. A half century ago barely 9 per cent of our people lived in cities; now a full 30 per cent are urban residents. The

average great American city has 40 per cent of foreign-born inhabitants, representing nearly forty distinct nationalities. In 1842, steam railroads had been known in the country barely a dozen years, and there were scarcely more than 4,000 miles of iron rails laid; but now we have an aggregate of over 150,000 miles, nearly as many as all the world besides. In 1842, the practical use of Morse's electric telegraph was still two years in the future; and the utilization of the telephone was to be postponed more than thirty years. If these and other adaptations of steam and electricity were to be taken away from us now, the world would seem to go back a thousand years, and our business and social life would be instantly demoralized.

But it is in the great Northwest, of which Chicago is the acknowledged metropolis, that this development has been most astonishing. The history of this growth reads like a story out of the "Arabian Nights"; it eclipses many of the marvels of ancient astrology and alchemy. In 1842, the Pacific coast was practically an undiscovered country. Now it has a population equal to about two-thirds that of the whole thirteen original states. So rapidly is it making progress, with its splendid harbors, wonderful mines, lavish soil, and alluring varieties of climate, that the prior settlement of the New England States seems providential, lest if the order of discovery had been reversed they should never have been settled at all. In 1842, the region midway between the Mississippi Valley and the Pacific Ocean was regarded as

being either an inaccessible series of gigantic mountains or the great American desert, but now it is a magnificent empire in itself. In 1842, our own State of Illinois was mostly uncultivated, with a population of scarcely more than 500,000, without a single considerable city, having neither canal nor railroad within its borders, and claiming "barely an infant existence for its educational and eleemosynary institutions." But now it can boast of nearly 4,000,000 inhabitants and over 100 cities, of some 14,000 miles of railway, of agricultural products, manufactories and commercial interests which rival those of many a great nation, of a grand system of public schools, colleges, and universities surpassing those to be found in New England fifty years ago, of hundreds of churches, and of uncounted humanitarian institutions for the amelioration of every form of suffering and misfortune.

With regard to the chief marvel of all let me quote from Dr. Patterson's twenty-fifth anniversary sermon: "Our own city in 1842 was only a large village of 6,000 inhabitants, having but few permanent buildings either for residence or business. Its manufactures were scarcely worthy of mention; its trade consisted almost entirely in the exchange of goods for the most ordinary agricultural productions brought to the city in large wagons, commonly called 'prairie schooners'; its streets, all unpaved, were almost impassable during the spring months, while the sidewalks were generally two or three feet wide, and made of board laid lengthwise; its stores and

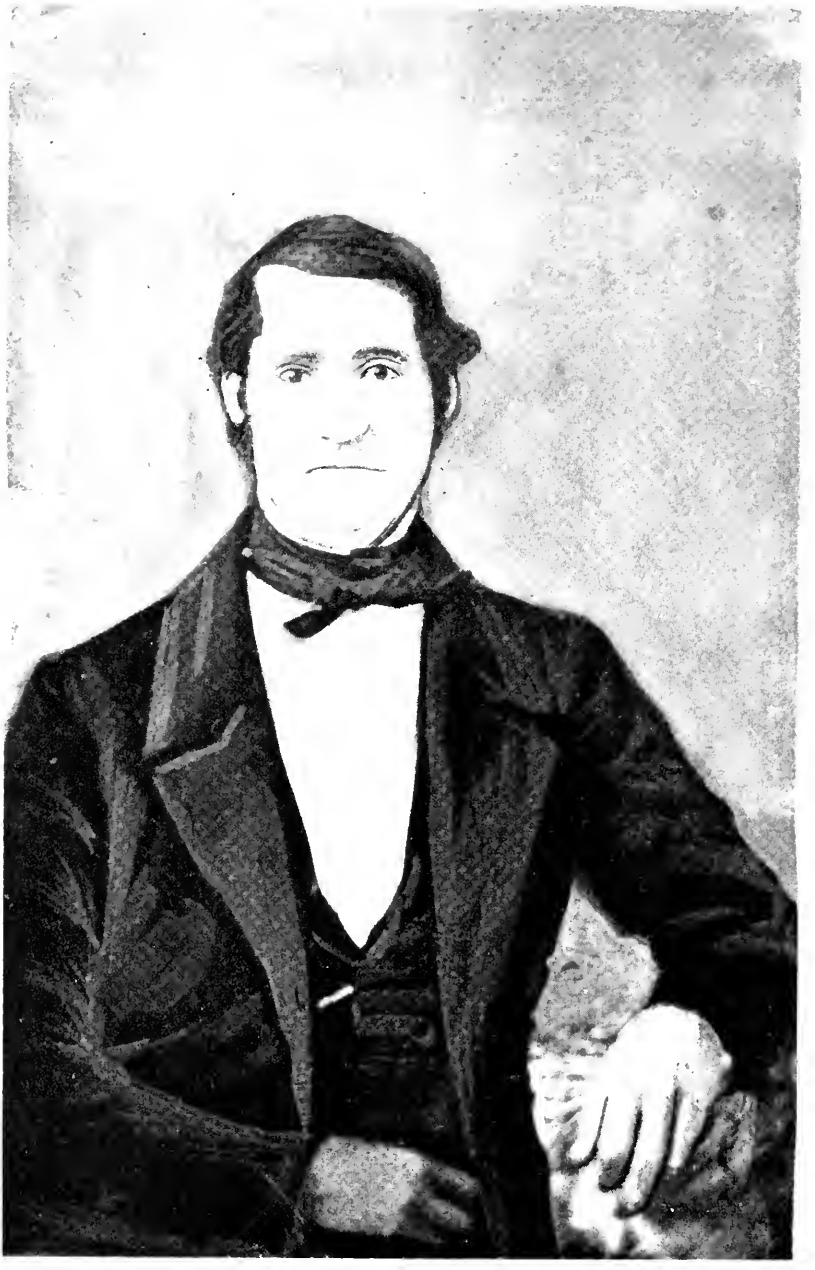
families depended wholly upon lamps or candles for light, and were supplied with water chiefly from the lake and by means of rude vehicles styled 'water-carts.' It had almost no public schools, no asylums or homes for the orphan and the friendless, no literary associations or general libraries. Its communication with other sections of the country was carried on entirely by stages, lumber wagons, and vessels on the lake; and for years after that date a trip to New York and back could not be accomplished in less than two or three weeks, and one week was hardly long enough simply to go to St. Louis and return." But now Chicago has a population approximating 1,400,000 and receives every month an addition as large as the whole city was in 1842. Time utterly fails to give any idea of the march of its material development. No man knows, or can know, this city accurately and fully. Its physical evolution is without a precedent in the annals of time.

Moreover, to thoughtful people like those who have maintained such churches as ours, this material development is not so much a matter of vaunting pride as it is an opportunity and incentive to mold men intellectually, morally, and religiously. This young city may still be somewhat crude; in the nature of the case it must be so. But the higher life is by no means ignored. Indeed, it would be difficult to name a city with a larger proportion of public-spirited men and women, who give devoted and munificent attention to the interests of the soul.

Amidst all this phenomenal growth and enter-

prise, have the churches of Jesus Christ been doing their momentous part? Estimated by His own supernal standard of consecration, they certainly have not fulfilled their high destiny; but measured by the simultaneous lower activities of men, they need not fear the most scrutinizing comparisons. In 1842 the ratio of evangelical church communicants to the population in the country at large was just about 14 per cent, but now it is probably 22 per cent. In 1842, there averaged, the country over, about one evangelical church to every 900 inhabitants; now there is one for each 500. Our own denomination has had a proportionate growth, especially in the Northwest. In 1842, west of the Mississippi and north of the south line of Wisconsin, there was not a single church in connection with it. Now the territory beyond these limits is covered by some nine synods, having nearly 1,300 ministers, 1,600 church organizations, 150,000 communicants and 200,000 Sunday-school scholars. In 1842, Dr. Patterson tells us, "the whole of Northern Illinois was occupied by two presbyteries, embracing scarcely a dozen ministers who were sincerely attached to the Presbyterian Church, or who did not afterwards withdraw from our connection." Now, that same section, comprising less than half of the present Synod of Illinois either in area or in numbers, has about 175 Presbyterian churches, over 200 ministers and about 25,000 communicants.

Before this church was organized fifty years ago, Chicago had only four evangelical churches and no



J. W. HOOKER.

mission at all. But to-day we have nearly three hundred and fifty evangelical churches and nearly sixty evangelical missions. Counting in Roman Catholic and all other churches and missions, we find a total of four hundred and fifty. Where in 1842 there was only the First Presbyterian, or great Mother Church, Chicago has in 1892 forty Presbyterian churches and twenty Presbyterian missions; and our growth has been quite eclipsed by that of the Congregationalists, Methodists, and Lutherans. But the influence of these churches, our own among the rest, has been too high and spiritual for any estimate in figures, any definition in words, any visible representation in substantive facts. Their chief function has been to inspire the ideals and to stimulate the ethical faculties of men. This function can never be measured until their beneficiaries stand before the compelling eyes of Omniscience in the awful light of eternity.

Of the mighty changes of the last fifty years this church has borne its full share. Of course, its immediate work and direct influence have been chiefly local. But on account of its metropolitan position in a formative period, and on account of the large vitality and vigorous character of its first pastor and leading members, its secondary influences have been great and far-reaching. Only by bearing in mind its widespread relations can any one estimate the forces which it has set in motion. Its weight of importance has certainly been great in proportion to its numbers. Originally a small colony from the First Presbyterian

Church, it began with only twenty-six members, representing ten families. The congregation consisted at first of about one hundred souls, and the Sabbath services were attended by only seventy or eighty persons. But it was a power from the outset.

The reason for this becomes plain when one finds in this short list of charter members the names of such men as William H. Brown, Thomas B. Carter, John W. Hooker, Flavel Moseley, Benjamin W. Raymond, Charles R. Starkweather, Silvester Willard, John C. Williams, and John S. Wright. Associated with these in the congregation, almost from the first, were such men as Mark Skinner, Silas B. Cobb, E. H. Haddock, Norman B. Judd, and Ira Couch. These founders, with the original pastor, determined the quality of our church's life, and we all owe them a debt of gratitude. Several of their descendants and representatives are still with us, but of the original members only Mr. Carter and Mrs. Webster survive, the latter an esteemed member of a sister church and the former our revered and beloved senior elder. Of the first adherents of the church we still retain, I think, only Mr. Cobb, who has just made so splendid a donation to the new Chicago University, and Mrs. E. H. Haddock. May they be long spared in health and peace! But these four, with our dear Dr. Patterson, remain to us at the end of the half century. How few of us will be permitted to greet the centennial anniversary! We cannot be unmindful of our mortality. Our abiding home is with "the church of the first born who are enrolled in heaven."

This church was organized by a committee of the Presbytery of Ottawa, consisting of the Rev. George W. Elliott and the Rev. Flavel Bascom, who was then the pastor of the First Church. That church, although only nine years old, was already about four hundred strong. For at least twenty-five years we have been fond of saying in our manuals that the organization of the Second Church "was undertaken with the full concurrence of the session and principal members of the First Presbyterian Church and its pastor, . . . for the simple purpose of extending the Redeemer's kingdom by a more adequate provision for the future moral wants of the rapidly-growing city." That was undoubtedly the controlling reason. No antipathy existed at the beginning between these two early churches, and none has appeared throughout their history. Their church buildings have always been near to each other. Their congregations have always been socially intimate. Their contemporaneous pastors have always been friends. So it is, and so it ought to be. If my own personal experience may be accepted as a standard, it would require malignant perversity on our part to provoke a quarrel with our alma mater. Dr. Barrows is one of the most noble, trustworthy, and comfortable friends that I have ever had; and I take pleasure in testifying that there is a very sweet and wholesome rendering of the sometimes dubious adage, "Like priest, like people."

But, in addition to the principal motive, tradition whispers that there may have been minor reasons for the organization of this church. It has been inti-

mated, for instance, that those who emerged from the First Church to form the Second were temperate and conservative on certain burning questions of the hour. Such a question was slavery, which had already kindled opposite and radical opinions. We have Dr. Patterson's word for it that this church constantly maintained, in a moderate spirit, "the great principles of liberty and Christian morality. Ever free from any taint of fanaticism touching these subjects, this people stood consistently and unitedly for freedom against slavery, and for our beloved country and our glorious Union against all open and covert enemies, sacrificing freely when the call came, not only their material resources, but the best blood of their sons and brothers on the altar of a self-forgetful and holy patriotism."

I have sometimes wondered whether the disruption of the denomination in 1837 into Old and New School branches could have had any bearing on the formation of this church. I think not. For, both the First and the Second Church, like most of the leading churches in Chicago, were New School. They stood together, where Augustine stood, for liberty in non-essentials, and they advocated a comprehensive rather than a uniform code of thought and plan of organization. That old division seems now, at a distance of fifty-five years, to have been foolish and weakening, if not groundless. Let us hope and pray that these two neighbors, with all our churches, will continue to demand unity only in essentials, and will permit no

E. H. HADDOCK.

trivial differences, however modern, to effect another schism in our denomination.

A coördinate reason for establishing this church was certainly found in the desire to have the Rev. R. W. Patterson for its pastor. In the summer and fall of 1840, just after graduating from Lane Theological Seminary, he had supplied the pulpit of the First Church. The gifts of the young minister were recognized, and his services were coveted. At any rate, as soon as the Second Church was organized, he was immediately called to its pulpit, and these fifty years bear joyful witness to the aptness of that first choice. Chicago and Illinois may well be proud of him. Born in Tennessee, of Scotch-Irish ancestry, he came with his father's family in his early boyhood to the southwestern part of this State, where he grew to manhood. His college education was received at Jacksonville. Practically the whole of his extraordinary career, as pastor, ecclesiastical leader, college president, theological professor, and voluminous writer for the press, has been passed in this Commonwealth. He is a product of our soil, and no one need feel misgivings about the future of our prairie country, a western Holland for flatness, so long as it can propagate such men as he. His influence has been wide, powerful, and salutary.

I often think, as I look at him, that his person, stalwart yet quiet and unobtrusive, is an index to his character. There is nothing small or narrow about him. He is molded on a large scale. His striking characteristic is considerate wisdom. With a keen

eye for the fundamental truths, and an instinct for keeping them in the foreground, his mind and heart are ever in favor of the utmost liberty with regard to incidental and secondary matters of opinion. Most serious as to all vital concerns, he has the intuitive insight and the sense of humor to discern those which are not important, but only seem so to dull and inanely solemn brains, and therefore he possesses the art to discover easily the best ways to the best ends. He will be long remembered, and I am sure that the centennial of this church will gladly testify to his beneficent influence. But as he is to me at once a father and a friend, I have no disposition to crown him with a premature obituary—premature, if God hear our prayers, for many years to come.

It is a remarkable fact that this church has had only three pastors, and still more remarkable, perhaps, that they are all living. This would be noteworthy anywhere, and in the West it is almost unprecedented. But it can be in no wise invidious towards my great-hearted predecessor, Dr. Gibson, who was here only six years, to say that Dr. Patterson's impress upon our church has been much the deepest of the three. From whatever standpoint I view the structure, I can make out his stamp and image. This is due not only to his character, but also to the great length of his pastorate—thirty-two years —and to his touch upon its plastic and constructive stages of growth. Most of the decisive features were given to the church during his ministry.

For example, his qualities first drew to it a class

of capable minds, who have been controlling throughout its history, and have secured for it unusual weight in the city and surrounding country. Very many of its members and adherents have been prominent in the various important councils which have given shape and character to our new region. Look around you at these representative portraits, and you will see the faces of some of the makers of Chicago. Its social prestige, too, for whatever reason, has been uniformly large. Never, since the days of Mrs. B. W. Raymond, Mrs. J. C. Williams and Mrs. John Wright, has it lacked a numerous company of "elect ladies" who have been foremost in every good work.

I ascribe it, also, principally to his leverage and to that of his like-minded associates that the life of this church has been marked by steadiness, conservatism and permanence. Its enthusiasms have been of the quiet and deep-running sort, and never fitful or spasmodic. Its cries have not been vociferous in the streets, nor has its influence been volatile. This has been made the ground of occasional criticism. Eager souls have sometimes felt their ardor cooled by its even tones and its temperate thoughtfulness. But if it has not gone forward by leaps and bounds, it has at least not gone backward. Indeed, it has kept up through the long years its constant if not rapid pace of progress, and it is strong and deeply hopeful at this hour. While it needs beware of every degree of self-complacency, it may well be devoutly grateful for the favoring grace of God. A singular and delightful harmony has characterized its fellowship

from the first, and no serious difference has ever disturbed it. Its officers have commonly had a long tenure, and its services are ever decorous and devout, if not exciting. For so long a time as fifty years this persistent steadfastness is obviously preferable to oscillating vehemence.

It was during Dr. Patterson's pastorate that all our church edifices were erected. Worshiping for the first three months in "the City Saloon" and in the Unitarian church, the earliest building of its own, a frame structure on Randolph street, near Clark, was dedicated in September, 1842. That building, twice enlarged, was occupied till January, 1851. It stands now on Prairie avenue, opposite the end of Sixteenth street, and is used as a railroad station. In January, 1851, the second building, a beautiful Gothic edifice, 80 by 110 feet, known over the country as "The Spotted Church," was dedicated at the corner of Wabash avenue and Washington street. It was used until one week before the great fire of 1871, which destroyed it. The congregation then held services in what was then the Olivet Presbyterian Church at Wabash avenue and Fourteenth street, a colony of this church, until the present building was entered in January, 1874, shortly before Dr. Patterson resigned to become a professor in our highly prosperous McCormick Seminary. This edifice was for some years under a heavy debt. A large proportion of it was removed during the pastorate of Dr. Gibson; and the residue, nearly $40,000, was paid during the first year of the present minister. Its tower, and, with it, the

B. H. Averell.

building itself, was finally completed in the summer of 1884, by the munificence of Mrs. George Armour, who erected the tower as a memorial to her husband, for many years one of the best and most highly esteemed elders of the church.

The reference to Olivet may remind us that this church, true to the example and spirit of that from which it was derived, has been a mother of churches in the city and vicinity. The first colony was Olivet Presbyterian Church, organized December 7, 1856, by Dr. Patterson, with twelve members received from this church. It originated in the mission work undertaken by the Young Men's Christian Association of the Second Church, probably the first in the city; it was planted about a mile south of the present church in what was then regarded as the outskirts of the city, and its first pastor, the Rev. J. Ambrose Wight, had been for eight years an elder in this church. Another pastor was the late Rev. A. Eddy. The Rev. Nelson Millard, D.D., who is now pastor of the First Presbyterian Church of Rochester, N. Y., and the Rev. G. P. Nichols, D.D., at present pastor of the First Presbyterian Church of Binghamton, N. Y., also supplied its pulpit for considerable periods. The Rev. Bradford Y. Averell, a gifted and deeply consecrated man, whom God translated at an early age, was ordained from the membership of Olivet and elected the first pastor of the First Presbyterian Church in Hyde Park, of this city. The Rev. Ambrose S. Wight, who is a son of the Rev. J. Ambrose Wight, and who is now the pastor of the Pres-

byterian Church of Waynesville, Illinois, was a member of Olivet, although he was baptized in the Second Church. The Rev. Henry C. Granger, rector at present of the Episcopal Church of Dixon, Illinois, also came from the membership of Olivet. Additional sons of the Second Church, now in the ministry, are the Rev. W. W. Adams, D.D., pastor of the First Congregational Church of Fall River, Massachusetts; Rev. I. W. Hathaway, D.D., pastor of the Westminster Presbyterian Church of Jersey City, New Jersey, Rev. Archibald Durrie, pastor of the First Presbyterian Church of Superior, Wisconsin, and the Rev. William B. Boomer, a foreign missionary of our denomination in Chillan, Chili.

The Olivet Church maintained its separate existence until September, 1871. Just before the great fire it united with this church. Many, who then returned, are still office-bearers or members with us and are among our most devoted, efficient and honored helpers. The Westminster Presbyterian Church of this city, which was organized by Dr. Patterson in the parlors of Mr. B. W. Thomas, and which was after some years merged with the North Presbyterian Church into the present Fourth Church, was chiefly composed of a colony from this church. The Lake Forest church, whose beautiful house of worship was constructed of stones taken from the ruins of the old "Spotted Church," and the Immanuel Presbyterian Church of Chicago, which hopes soon to obtain a suitable building of its own, may both be regarded as colonies of the Second Church. Many of

Peter Page

the former members of our church to-day hold positions of trust and responsibility and exert a commanding influence in various other churches. God used our church as a nursery to train competent workers for Calvary Church, which, after the fire, was merged into the First Church, for the Third, Fourth, and Hyde Park Presbyterian and the New England Congregational Churches of this city, for the Kenwood Evangelical Church, and for the Evanston Presbyterian Church. These and still other churches are all praying to-day, with Dr. Stryker of the Fourth Church, that these holidays of memory may be to us all holy with new hope and strong reanimated purpose.

No sermon of this sort can fail to mention the mission schools of the Second Church. The earliest of them, the first mission school in Chicago, was organized in October, 1843, by three members of this church—Maurice A. Wurts, who afterwards removed to Philadelphia and became Secretary of the American Sunday-School Union; Mr. B. W. Thomas, and Gen. S. Lockwood Brown, who are still with us. Mr. T. B. Carter, Mr. Henry J. Willing, and others were long and honorably identified with it. The original location of it was what is now No. 269 East Kinzie street. Subsequently it occupied several other sites, among them that of the Northwestern passenger depot on North Wells street. This pioneer school has been successively known as the Young Men's Mission, the Bethel Mission, the Erie Street Mission, and the Howe Street Mission. Now

it is called Christ Chapel, with a beautiful and capacious building erected in 1887 by the Fourth Church, by which for years past it has been mainly supported. For almost forty-nine years the doors of this mission have been open every Sabbath with the single exception of that following the great fire. It is now more flourishing than ever.

A second mission was organized by Edward Boyd and other members of this church in 1844. Among its early superintendents were Mr. D. J. Lake, Mr. S. D. Ward, Mr. Henry Johnson, Mr. James E. Purington, Mr. T. B. Carter and the self-denying Rev. E. F. Dickinson. It was first known as the State Street Mission, and then for a long series of years as the Taylor Street Mission. The Burr Mission, Wentworth avenue and Twenty-third street, supported by the Board of the "Home for the Friendless," out of a fund bequeathed for that purpose by Jonathan Burr, was the outgrowth of an industrial school which the Rev. E. F. Dickinson started on Taylor street, and with which the Taylor Street Mission of this church co-operated. This Burr Mission, which is undenominational, for years obtained most of its teachers and its admirable superintendent, our lamented friend, Robert W. Ralston, from the Second Church. But the lineal successor of the Taylor Street Mission is our own Moseley Mission, whose building was erected at No. 2539 Calumet avenue in 1876. The name was changed in honor of Flavel Moseley, a charter member of our church, who gave $10,000 to our trustees, with instructions to invest it

and to use the income for mission work. Its work, conducted by a devoted band from the Second Church and under the efficient care, pastoral one might say, of Miss Fannie Cundall, is prosperous and blessed. A kindergarten has been in daily session there for some eight or nine years, and by the generosity of Mr. W. H. Reid an addition, in memory of Eleanor Irwin Reid, has been made to the building for its accommodation. Our only regret about Moseley Mission is that its location seems to prevent its development into a church.

A half century is a long period to survey in a single sermon, and I have no time to review in detail the splendid pastorate of Dr. Gibson. When he came here in the spring of 1874 he found the congregation strong and united in this new church home. The membership amounted to just over 480, the net result of 1,224 accessions, and of about 745 dismissions and deaths. The officers, as usual, were able and earnest men. The income for church purposes was nearly $14,000 a year. The benevolence during the first thirty-two years of comparative poverty, which was made absolute by the fire, had aggregated $200,000. The evangelical graces and the spiritual life of the congregation were bright and vigorous. The only burden was a debt upon the building. The time of harvest was fully come.

Dr. Gibson was precisely the man to meet the emergency. Born in Scotland, he was of Presbyterian blood. His father was a minister. In his boyhood his character and gifts had attracted the atten-

tion of Dr. McCosh, who urged his father that he should be encouraged to enter the gospel ministry. His distinguished career as a student in the University of Toronto, and as an assistant pastor and professor in Montreal, had confirmed the promise of his early days. His scholarship was rare and high, but never obtruded. His preaching was scriptural, persuasive and full of unction. Unselfish, warm-hearted, born to be a friend, and instinct with the humane and compassionate spirit of the Good Shepherd, he was, and is, an almost ideal pastor. Then relatively young in years and perennially young in impulses, he specially won the boys and girls, the young men and maidens to Christ, the common Master. It is not strange that the recollections of him are sweet or that his influence was a benediction.

The church Sunday-school grew largely under his ministry, especially during the superintendency of his friend, Charles P. Kellogg. The young people were brought out, instructed and organized for work. The income and benevolence of the church were stimulated and its debt reduced. The average income of the church for current expenses and for the debt was about $26,000 a year. Its annual benevolence was a little over $12,000. The membership increased so that when he went to London in 1880 it had reached about 780, a net increase in the six years of just 300. The total additions to its membership was by letter from other churches over 240, or forty a year; and by confession of faith over 250, or forty-two a year. The latter average, however,

Geo. C. Clarke

is considerably increased by the addition in 1877 of over 100, the fruitage of the great revival under the leadership of Mr. Moody. The average by conversion in other years was about twenty-seven. This, let me say in passing, was the seventh revival which the church has enjoyed; the others occurred in 1847, 1850, 1852, 1855, 1858 and 1864.

In addition to Dr. Gibson's local success and popularity in this field, his praise was in all the churches. His services were in increasing demand outside of his parish. He was one of the most valued counselors at Chautauqua. But perhaps the outside work, which brought him the highest reputation, was done in his Farwell Hall lectures on the defense of the Scriptures and the evidences of Christianity. These are now to be found, and they richly reward reading, in his volumes entitled, "The Ages Before Moses," and "The Foundations."

It will excite surprise on the part of no one who knows him, that he has risen to the highest places of the Presbyterian Church of England. He has just served a year as Moderator of the English Synod. His preaching and his pastoral work have grown in power and fruitfulness, and he has developed into an ecclesiastical leader. He has written much. Not a few have received their first insight into the treasures of Browning's poetry under his tuition. His commentary on the "Gospel According to Matthew" is one of the most tolerant, interesting, discriminating, and spiritual within a student's reach. His "Christianity According to Christ" is a homiletical model

which brings out the heart of the gospel, without any touch of pharisaism. It is a matter of deep regret to us all that he cannot be here to-day among those who love him, and it is a conviction deeply rooted in my own mind that he ought never to have left Chicago at all.

It must be left for some one that will come after us to sum up the present pastorate. When one attempts to estimate his own work, he is likely to end either in rampant egotism or in the stealthy egotism of false modesty. What is safe from personal idiosyncrasy is mainly a matter of figures, the least conclusive criterion. There has been no special revival; would God there might be a veritable outpouring from above! But, as of old, there has been some gradual, if not large, growth. The total increment since 1882, for there had been a decrease in the two preceding pastorless years, has been, on confession of faith, somewhat over 250, or about twenty-six a year; and by letter, nearly 300, or nearly thirty-two a year; a gross increase of almost 550, or fifty-seven a year. The total membership on our rolls, reckoned in the old way, is 920, a net growth of just about 200. But as the session has been careful to revise its lists, we have retired to a "reserved roll" some 108 whose residence and Christian standing are unknown. That leaves an active membership of 812, very few of whom are beyond our knowledge.

As is suitable with enhancing wealth, the income and benevolence have largely increased. The debt has been gone for years. The aggregate income for

Edward Bruce

the church's own use, current expenses, debt, repairs, and building has been in the nine and one-half years over $250,000, an annual average of about $26,500. The aggregate benevolence reported to the General Assembly, but of course exclusive of large sums given by individuals in the church, has amounted to nearly $427,000, or almost $44,500 a year. All these facts, with the spiritual results elusive of figures, we must commend trustfully and gratefully to the mercy and grace of our Father in Heaven. It would be a pleasure to name over the leading spirits, for example, such faithful officers and admirable men as the late Dr. Frederick Crumbaugh, Oscar F. Avery, Edward Brust, Zuinglius Grover, George C. Clarke, and John Crerar, who have made our church effective while time was stealing on. Many of them have been my dear friends, and all of them are my heavy creditors. But most of them are now looking cordially into my face and silencing the tribute of my heart. The others, a holy and glorious company, are seeing God's face in righteousness, knowing as they are known, and satisfied with his likeness. At least, I am sure and I may say that during this decade there has been great kindness in the pews and much happiness, not unmingled with a sense of opportunity and obligation in the pulpit. The old and the young, men and women, official and unofficial, have been my hearty fellow-workers and my considerate helpers, and I thank them for it unfeignedly.

Who of us would dare to cast the horoscope of the future? We are rooted in the past. Others have

labored and we have entered into their labors. History, let us hope, may itself become prophecy, where her grave face is turned forward. God is still above; Christ Jesus is before and beyond; the blessed Spirit is within. With quietness and confidence, with faith and gratitude, with hope and mutual affection, let us try to finish our appointed task.

One practical fact is plain: We are again becoming a down-town church. Only two other Evangelical churches, I believe, now remain between us and the Chicago River. Our regular attendants are getting farther away. The population in our immediate neighborhood is changing its character. The day may come before many years shall have passed, when we must again choose between changing either our location or the nature of our work. Whatever others may do, I see no disposition in this church to remove it to another site. With the $10,000 each left for mission work to our trustees by Flavel Moseley and Mrs. Clarissa C. Peck, the noble founder of the Home for Incurables, and with the magnificent endowment of $200,000 bequeathed to us by our princely friend, John Crerar, one of the noblest benefactors that church ever had, we may still find a way to do a great work on this hallowed corner, even if the old Second should eventually become an absolute mission church. Meantime, whether here or elsewhere, we must strive earnestly and unitedly to proclaim the unsearchable riches of Christ as the one revealed and infallible balm for healing the hurt of his sinful children everywhere.

Cyrus F. Hill

THE MEMORIAL HYMN.

BY ERASTUS FOOTE, ESQ.

Hursley, L. M.

Father in heaven, to Thee we raise
The joyful tribute of our praise,
Let thy good Spirit now appear
And hallow this Memorial Year.

How kindly hast Thou led our way,
A fire by night, a cloud by day,
The past doth by its mercies prove
The richness of thy bounteous love.

Thou Triune God, whom we adore,
Help us to love Thee more and more;
Unite our songs with those who raise
In heaven their notes of perfect praise.

Still may Thy church reflect the grace
That shines in her Redeemer's face,
And to our earthly lives be given
The peace that cometh down from heaven.

Teach us, dear Lord, Thy will to know,
Help us in all Thy paths to go,
And gently guide us in the road,
That leads us safely home to God.

JUBILEE OF THE SUNDAY SCHOOLS.

SUNDAY, 2 P. M., JUNE 19.

Mr. T. W. Harvey, Superintendent of the Second Church Sunday School, presided.

The members of the Church School, of Moseley Mission School and of the School of the Immanuel Presbyterian Church participated.

The exercises were opened with prayer by Dr. Patterson.

Six children were baptized by the Pastor.

ADDRESS BY REV. R. W. PATTERSON, D.D.

I will detain you but a very few moments with any remarks that I have to make. And I ought to say to the children, they will discover it, that for many years I have not been accustomed to speak to Sabbath-schools, but I can say a few things to you possibly some of which you may remember. One thing is, I have noticed in the history of the children that used to attend the Sabbath-school of this church that they have grown up as a general thing to be useful men and women. They have become members of the church and have become instruments of doing not only a great deal of good in the church but also out of it. What I hope for the children that are here, not only for those connected with the church school but also for those who are connected with the mission schools, is that I shall live yet to see some of you become members of the Church of Christ and interested in every good work where you are called upon to act, and that you may accomplish the purpose for which you come to Sunday-school.

I want to say one or two things. The first is that I hope you will all be punctual in your attendance at Sunday-school; be regular from Sabbath to Sabbath and not allow any little thing to keep you away from the Sabbath-school. I notice that those children who grow up to be useful are those who attend the Sunday-school regularly and do not allow little things to detain them at home when they ought to be in their place at school.

Another thing is I hope you will all endeavor to maintain your places in the Sabbath-school,—that you will not be in a hurry to leave school early as a good many children are after they grow up and become fourteen or fifteen years old, when they begin to think it is time they should leave the Sunday-school. I have noticed those who derive the greatest benefit from the Sunday-school and become the most useful in their day are generally those that continue in the school and after they are grown old enough enter the Bible class and stay there until they get all the assistance which they can derive from the instruction which they have there received. Do not be in a hurry to leave the Sunday-school when you get a little older than you are now.

Just one thing more. I have noticed that those children that become useful members of the church and useful in the world are those that attend upon the preaching of the gospel in connection with the Sunday-school. Some children go away immediately from the Sunday-school and do not remain to hear the minister when he preaches the gospel to the people. Now, I think that every child in the Sabbath-school ought to make it a point, if there is preaching within reach, to go and hear it. You must remember that the church was before the Sabbath-school and it is the duty of every child in the Sabbath-school as far as possible, as soon as they become capable of understanding anything that is said to go and listen to the preaching of the Word. It may be that in attendance upon the preaching this Sunday you will

not understand all that is said to you, but next Sunday you can understand a little more and the next Sunday a little more, and this is the way to derive the greatest benefit not only from your Sabbath-school instructions, but also from the preaching in the church. I made similar remarks to this a few Sundays ago in a Sabbath-school where I used to be superintendent more than fifty-five years ago, and afterwards one of the members of the church said to me, "the great difficulty with the children of the Sabbath-school is that they have so many meetings to attend they cannot be expected to go and hear the preaching as well as to attend these other meetings." I said, "I think it is their first duty after they have attended the Sabbath-school and if it is necessary to drop any meeting drop some other institution rather than attendance upon the preaching of the gospel." And so I do think, and I hope that you will all make it a point to attend church, attend upon the preaching of the gospel as far as it may be within your power.

Now then, that is all that I have to say. After another half century shall pass there will be others who will review your history, and inquire what became of this scholar in the Sabbath-school and that scholar in the Sabbath-school and the other; where did they go and what did they do? I hope it will be said of every one of you that you have been faithful in you attendance upon the school, that you have been faithful in your attendance at the church, and that you have grown up to be useful men and women in your day and generation.

REMARKS BY MR. HARVEY.

Now, children, we expected to have Dr. Gibson here. Dr. Gibson used to preach in this church. In fifty years we have had only three pastors, Dr. Patterson, who just spoke to you, was the first pastor and preached here for thirty-two years. Then Dr. Gibson came; this is his portrait you see here [indicating Dr. Gibson's portrait in front of the pulpit]; he came here and was with us for six years and then we waited two years trying to find Dr. McPherson. Dr. McPherson will read a portion of a letter that Dr. Gibson has written.

Dr. McPherson then read a portion of the letter, which is printed in full on another page.

After the schools had sung "Jesus Shall Reign," came the

ADDRESS BY THE PASTOR.

Children, you know we are keeping to-day the birthday of this old church. Fifty years ago, on the first day of June, it was born. Happy thing, it would seem, that it was born in June, the floral month. These flowers seem to be rejoicing with us to-day. At a birthday we like to have our friends with us, and as the pastor of this church I want to say to our visitors from the Immanuel Church that we are very glad to see them, the children and the older ones alike, and we are very much honored that the Sunday-school of the Immanuel Church and the Sunday-school of the Moseley,—all our friends and Moseley School a part of our number, have come here to-day.

Three things I want to say. First, if you look around the ledge of the gallery you will see portraits of a few of the men and women that helped to make this church. Many of them, as Dr. Gibson has said, have done a great deal towards making Chicago. Now, when you think of these portraits and look at them, I hope you will remember the first thing I want to say, namely, that you and I ought to be very thankful, indeed,—even the little ones, ought to be very thankful,—to those that are gone, our fathers and mothers, our grandfathers and grandmothers, for all that they have done for us. We should not have so many blessings, we should not have nearly so much done for us to-day, if they had not served Jesus Christ and been worthy men and women.

The second thing: This morning at our services in this church we were thinking about the last fifty years. I look out upon these children, happy and very quiet and gentle as they have been here this afternoon, and I think of the next fifty years. There are only two of the first members of this church that are living to-day,—Mr. Carter, an elder, and Mrs. Webster, now a member of the Fourth Presbyterian Church. They two, with dear Dr. Patterson, the first pastor, and two others who were among the supporters of the church at the first, Mr. Cobb and Mrs. Hadduck, are the only five that remain of the people who helped to establish this church. Fifty years from now I suppose that almost nobody that is here to-day will remain, excepting some of you younger ones. When the next fifty years shall have passed and you have a

centennial celebration, I hope that you will have served Jesus Christ as well as these men and women did in the last fifty years. Remember, God will depend on you. Remember, you will also depend on God and serve Him.

Only one thing more I want to say. There are some souvenirs that the Committee in charge have prepared to give you in order that you may remember this day. Now, you will see a good deal in those souvenirs about the pastors of this church, the three; there are allusions to each one. When you look at the portraits of these men, not distinguished for beauty any of them, perhaps, I want each of you boys to think whether it is not worth your while to be a minister, too. This church has turned out seven or eight ministers in the days that are gone; Mr. Williams, Dr. Hathaway and Dr. Adams, who are in service now; Dr. Wight, who died a little while ago; Mr. Ambrose S. Wight, his son, who is a pastor now at Waynesville in this State; Mr. Bradford Averell, who died just as he was beginning his work; Mr. Granger, who is serving Christ at Dixon, and, later, a young man still, Mr. Boomer, who is known to many of you, and who is preaching out in South America to-day, but whose heart is here, I am sure; and two or three others. Now, I hope that one work of the Immanuel Church, of the Second Church and of Moseley School, teachers and pupils, one and all, one great mission, will be to provide worthy and capable and devoted ministers of the gospel of Christ. I pray God to stir the hearts of the

boys here to-day that that may be one result of our prayers and our thought together.

I just want to thank you again for your kindness in coming, and tell you we are glad to see you, because we are very happy on this great occasion, as it is to us.

REMARKS BY MR. HARVEY.

I want to say another word about this souvenir. It is a book of twenty pages beautifully bound. On the first page you will find the portraits of the three churches, the first church, "the Spotted Church," and the present church, and a little sketch; then there is a portrait of Dr. Patterson, and a little biography; a portrait of Dr. Gibson, and a short biography, and a portrait of our present pastor, Dr. McPherson, and a brief sketch. There is a list of the superintendents of the Sabbath-school for fifty years; then the order of exercises. Here is a list that contains something about some of the old members; then a list of the present Sunday-school officers, teachers and everyone in the present Sunday-school. This little book is worth keeping. We have put it in an envelope that you may keep it fifty years. Now, here is a record of fifty years. You want to keep this fifty years. Fifty years from now it will be very valuable. Now, who are going to have these books? We are going to give them to all members of the Sunday-schools that are here, the teachers, and officers and the pupils of the Bible classes are entitled each to one of these books. We are going to give one then to every member of the church that is here.

We are going to give them to all who have ever been members of the church. Then if there are any other persons who are in the church, perhaps we can give them one. We want first to give them to those who are members of the church or congregation. Now, as we are going out, the scholars will receive their souvenirs as they pass through the doors on either side. Then any members of the church can come forward and receive them here at the altar. We will all sing together what we love to sing so well, "God be with you till we meet again,"—just one verse.

The benediction was pronounced by Rev. Earl B. Hubbell.

OFFICERS AND TEACHERS
OF THE
SUNDAY-SCHOOL OF THE SECOND PRESBYTERIAN CHURCH
OF CHICAGO, 1891-2.

T. W. HARVEY, *Superintendent.*
A. M. TURNER, *Asst. Superintendent.*

HUGH McB. JOHNSTON, *Secretary.*
CHARLES S. HOLT, *Treasurer.*
GEO. U. BROWN,
W. R. CUNDALL,
M. F. MOORE, *Librarians.*

VICTOR WINDETT, *Sec'y in 1891.*
T. W. HARVEY, JR., *Asst. Treasurer.*

MISS ELIZABETH THIEL, *Pianist.*
LOUIS E. EVANS, *Chorister.*
MRS. FRANK H. CHILDS, *Organist.*

TEACHERS.

Allen, H. Ford
Allen, Ira W., Jr.
Allen, Mrs. Ira W., Jr.
Baker, Wm. M.
Baker, Mrs. Wm. M.
Benton, Miss Terza
Brewer, Fred G.
Brown, S. Lockwood (Teacher 50 years.)
Buell, Miss Elizabeth
Campbell, Mrs. N. W.
Childs, Mrs. Frank H.
Cronise, Miss Carrie C.
Crumbaugh, Mrs. F.
Curtis, Dr. Lester
*Ely, Edward
Ely, Mrs. Edward
Farwell, Mrs. Granger

*Died December 21, 1891.

Forsyth, Mrs. Robert
Fulton, A. W.
Glendenning, Mrs. C.H.
Giles, Miss Annie
Goodman, Miss Ella
Goodman, Guy
Gould, Miss Sarah
Harvey, Miss Belle B.
Harvey, Mrs. T. W.
Hayward, Wm. J.
Henderson, Miss Helen
Hill, Mrs. Kate G.
Holt, Charles S.
Holt, Mrs. Charles S.
Hoyne, Miss Maude
Jaggard, Mrs. W. W.
Johnson, Miss Hilda
Johnson, Miss Maude
Kendall, S. T.
Kent, Mrs. Mary A.
Lawrence, Miss Annie B.
Matthews, Mrs. Chas.
Matthews, Rev. Jas. T.
Merriman, Dr. H. P.
Odell, Mrs. Isaac
Page, Mrs. Peter
Pancoast, J. C.
Pancoast, Mrs R. A. I.
Patterson, H. C.
Snively, Miss Annie
Spohn, George
Strong, Miss Lessie
Swartz, George E.
Thomas, Miss Annie O.
Thomas, Miss Ida W.
Ward, Miss Amy H.
Ward, Dr. Chas. W.
Ward, Miss Lily E.

NAMES OF MEMBERS

OF THE

SUNDAY-SCHOOL OF THE SECOND PRESBYTERIAN CHURCH.

JUNE, 1892.

ADULTS.

Adams, Annie M.
Adams, Helen E.
Allen, Eleanor
Allen, Philip S.
Andrews, Dr. E.
Avery, Mrs. P. A.
Baker, Bertha
Baker, Francis
Baker, Henry D.
Baker, Lizzie
Barrett, Laura
Bass, Kate
Benham, L. M.
Boynton, Pearl
Bradford, Theron
Brown, Eleanor
Brownlee, Clyde
Connell, Emma
Crumbaugh, Fred.
Cundall, Jessie
Day, Charles B.
Day, Clara
Daemicke, H. P.
Dunlap, A.
Eck, Sophia
Ely, Dr. J. O.
Ely, Mrs. J. O.
Ettinger, Annie
Ewing, Mary B.
Forsythe, Robert
Froeber, Albert
Froeber, William
Gillespie, Elizabeth
Gould, Mrs. J. S.
Gray, Charles
Gray, Isabel
Hart, Hattie
Hatch, Julia
Hunt, Mary
Jones, Frank
Jones, Robt.
Kent, Loren
Krumm, Emma C.
Laughlin, Lilly
McDonald, James
McDowell, Mabel
McGee, Harry
McGee, Wilford
McNeill, Stella
McNeill, William
Malcolm, Casper
Mattocks, Bessie
Moore, John
Moore, Julia
Moore, Louis R.
Morris, Sadie
Page, Alice
Page, Chas. L.
Page, Eleanor
Pary, Mrs. P. H.
Paul, Jennie G.
Peak, Sallie E.
Peebles, Arthur
Phillips, George B.
Potter, P. F.
Pratt, C. A.
Preston, Ella
Ralston, Mr. H. M.
Ralston, Mrs. H. M.

Reigart, Mrs. Emma C.
Rigley, Mrs. May
Robinson, Blanch
Rockwell, John
Rogers, W. T.
Romer, Mary
Ross, H. A.
Shaw, Allen D.
Smith, Julia
Smith, Maggie
Smith, Wm.
Steele, Mary H.
Strickler, Harvey
Swartz, Louise
Taylor, R. W.
Tillman, Augusta
Titus, Minnie
Van Vliet, Alice
Van Vliet, Marian
Vokuhl, Gussie
Wallace, R. R.
White, Frank M.
Wilmore, E. C.

INTERMEDIATE.

Allen, Florence
Attwood, Elvira G.
Atwell, Benj.
Atwell, Harry
Atwell, John
Atwell, Marshall
Avery, Norton
Baker, Agnes
Baker, Maurice
Barker, Anna
Barnes, Edward
Barnett, Robert
Barth, Alfred
*Barth, Chas.
Barth, Louis
Barth, Martha
Bell, Grace
Bellas, Emmeline
Bickford, Ione
†Bickford, Marie
Birch, Helen
Birch, Hugh T.
Bishop, Fred. W.
Boal, Ayres
Bourland, Carrie
Bowing, Wm.
Boyer, Herbert
Bradley, Ilzadia
Brand, Belle
Brand, Edward L.
Burke, Daniel J.
Burrus, Alma
Cass, May
Cass, Sadie
Champagne, Aggie
Clark, Churchill
Clark, Earl
Clark, Peter S.
Coburn, Robert
Colehour, Nellie
Crossett, George
Crotchell, Annie
Curtis, Logan H.
Curtis, Mary
Curtis, Mary C.
Curtis, Sally
Daemicke, Chester
Daemicke, Eddie O.
Deavendorf, Alida
Deavendorf, Frank
Dietz, Ida
Downs, Edna E.
Dreher, Marie
Eck, Amanda S.
Eck, Lydia C.
Elfelt, Alfred
Evans, Rawley
Fargo, Chas. E., Jr.
Fargo, Lee
Farnum, Harry W.
Farwell, Leslie
Farwell, Mabel
Fiddelke, Emma
Fiddelke, Ida
Forsythe, B. H.
Forsythe, Dan S.
Forsythe, Esther
Forsythe, Logan W.
Forsythe, Robt.
Fowler, Cecil
Froeber, Albert
Froeber, Emma
Geraci, Mary
Giles, Alice E.
Gillespie, Isabel
Gillespie, Marion
Gillespie, Milton G.
Glendenning, Kittie
Grannis, Uri B.
Grant, Charles V.
Grant, Susan C.
Graper, Minnie
Gray, Ira
Greer, Murray
Gregerson, Harry
Haines, Albert
Hale, Edna
Hall, Desmond
Hartung, Mary
Harvey, Addie
Harvey, Elbert
Harvey, Elvira
Harvey, Fred. R.
Harvey, Paul
Hascall, Hattie L.
Hastings, Florence
Hastings, George F., Jr.
Hastings, John G.
Hastings, Louise
Hawes, John
Hawes, Levanche
Hill, Mabel
Hyde, Earl
Insley, Jennie
Insley, Stella

*Died in April, 1892. †Died in February, 1892.

Jones, Frances
Jones, Freda
Junkin, Alpha
Kearney, Mary
Keep, Albert, Jr.
Kent, Mamie
Kent, Richard
Kerns, Blanche
Kerr, Marie
Kipp, Sadie
Knox, Marion
Kugher, Frank
Lampson, Maude
Lehman, Ida
Leiger, Esther W.
Leiger, Ida
Leiger, Rose
Loveless, Frank
Loveless, Leroy
McCaulay, Anna N.
McCaulay, Helen
McCauley, Thomas
McClaughry, John G.
McClaughry, Mary C.
McCuen, Ettie
McKillip, George
McKillip, Mattie
McNeill, Thomas
McPherson, Jeanette
McPherson, Oscar
Matteson, Charles C.
Moderwell, Otis
Moore, Orville B.
Mott, Edith
Mullen, May
Muller, Mamie
Murray, Luta M.
Nay, William
Neahr, Grace T.
Noble, Laura W.
Noblett, Walter
Odell, Alice
Olson, Ernest
Olson, Fred.
Olson, Ingre
Olson, Lilly
Ortman, Edward
Parker, Elizabeth
Patterson, John A.
Patterson, William
Peck, Arline
Peck, Clarence H.
Peck, Walter V.
Peebles, W. S.
Phelps, Wallace W.
Pottinger, John
Ralston, Ethel
Ralston, John G.
Ream, Frances
Ream, Marion
Ream, Norman, Jr.
Ream, Robert
Richter, Joe
Ronse, Harry
Schlicht, Rickie
Seeberger, Lucia
Shriner, Samuel
Smith, Edna
Smith, Fred. G.
Smith, Joseph
Smith, Kate
Smith, Laura M.
Solon, John
Southmayd, Chas.
Spohn, Bertha
Spohn, Fred.
Spohn, Zeno M.
Sprague, Albert A.
Sprague, Lucy
Sprague, Otho S. A.
Starkweather, Huntington
Steffens, Leo
Steffens, Romeo
Steinbach, Louis
Stitt, Nancy
Taylor, Bertha M.
Thiel, Emma B.
Tillman, Ella M.
Thorp, John N.
Thorp, Mary A.
Tuft, George M.
Upham, Robert
Upham, William
*Van Wert, Mott
Vokuhl, Frances S.
Waldron, Helen
Wall, Frank
Wall, Harry E.
Wallace, Bessie H.
Wallace, James
Wallace, Mary
Watson, Elmer
Watson, Jessie
Watson, Mamie
Watson, Mary
Watson, Tom D.
Watson, William F.
Webber, Dora
Webber, Hannah
Webber, Ida M.
Williams, Mary
Williams, Norman, Jr.
Wilmarth, Gertrude
Wilson, Mara Bella
Windette, Villet
Zander, Julius

PRIMARY.

Barth, George
Barth, Max
Barth, Richard
Bellas, Edith
Bellas, Helena
Bishop, Lee
Cass, Helen
Coburn, Virginia
Crumbaugh, Mabel
Daemicke, Bertie
Davis, Harriet
Dexter, Bessie Hoard
Dexter, Elise
Dexter, Fletcher
Dexter, Forsythe

*Died in July, 1891.

Dickey, Beatrice
Diez, Essie
Dudenbostle, Clara
Fargo, Alvin
Fargo, Evelyn
Fargo, Miller
Farwell, Ruth
Farwell, Olive
Feeny, Laura
Forsythe, Jean
Geraci, Rose
Goold, Florence
Gregerson, Tillie
Hall, Merritt
Hanson, John L.
Harmon, Frances
Harmon, Rawson
Hartung, James
Hawes, Fannie
Hays, Hazel
Hays, Lee D.
Heinzerling Meta
Horn, Wm.
Hunt, Margaret
Mc Birney, Annie Laurie
McCauley, Clare
McCauley, Herman
McKillip, Harry
McKillip, Walter
McNeill, Frank R.
McPherson, Elizabeth
McPherson, John
Melhuish, Eddie
Melhuish, Elise
Morgan, Willie
Mott, Harry
Mott, Walter
Nay, Ethel
Nay, Harriett
Neubert, Fred
Neubert, Grace
O'Dell, Annie
Olson, Arthur
Olson, Gustave
Parker, Elsa
Patterson, Evelyn
Ralston, James
Read, May
Ream, Edward
Ream, Louie
Richter, John
Rigler, Edith
Rigler, Eva
Samuels, George
Schlecht, Amelia
Smith, Ethel
Spohn, Mabel
Spohn, May
Stern, Juanita
Suiter, Harry
Van Sickle, Albert
Wall, Millie B.
Webber, Dora
Webber, Harry

UNION COMMUNION SERVICE.

SUNDAY EVENING, JUNE 19TH.

The First Presbyterian Church, the mother church, joined by invitation in this holy jubilee. The pastor of the Second Church presided, assisted by Dr. Patterson and Rev. John Henry Barrows, D.D., pastor of the First Church. The elements were distributed jointly by the Elders of the two churches. An invocation was offered by the pastor; the prayer of consecration by Dr. Barrows, and the closing prayer by Dr. Patterson.

Dr. Barrows administered the bread, and the Pastor the cup. Besides the words instituting the Lord's Supper, recorded in 1 Corinthians, xi, 23–29, the 103rd Psalm was read. The hymns were "All hail the power of Jesus' name," which has been sung

at every celebration of the communion during the present pastorate, and "Rock of Ages," which was sung at every communion during Dr. Patterson's pastorate. Dr. Patterson made the opening address, and the Pastor followed him with the letter of greeting sent by the second pastor, Rev. J. Monro Gibson, D.D., of London, England.

ADDRESS BY DR. PATTERSON.

It always seems to me appropriate before we celebrate the Supper of our Lord that we should turn our thoughts for a time to the meaning and peculiarities of this ordinance. It is a memorial; so our Saviour says "Do this in remembrance of me." But *it is a very peculiar memorial.* It is not a local monument set up in honor of a particular person. It is to be found everywhere; wherever there are followers of Christ this monument is to be found, and it is adapted to this universal use from the fact that the elements of it can be obtained everywhere in this wide world. A monument set up in honor of an earthly hero must have a particular locality. This has no particular locality. It can be celebrated everywhere, in all quarters of the globe, in Asia, Africa, Europe and America. There is no limit to the observance of this ordinance, except the Christian churches. It is the only visible ordinance that is made universal. A visible ordinance, a visible memorial, must be usually restricted to a particular place, but this is restricted to no place, no country. Then it is worth while for us to consider the

peculiarity of the Lord's Supper in respect to the appointment of it. *Who was it that required us to eat this bread and drink this cup?* It was the Lord Jesus Christ Himself, and He required that we should do it in memory of Him. This suggests to us that He was a very peculiar person. What if Washington had enjoined upon the people of his country to erect a monument in memory of him? What if Grant had made such a requirement? What if Lincoln had required that after his death there should be a monument raised to his memory and that his life or death or something connected with his work should be celebrated by his country? What if St. Paul had required that his life, his sufferings, his death, should be commemorated by all those who should read the history in the subsequent ages? Should we not conclude that such a requirement savored not only of egotism but of extreme self-congratulation? But Jesus Christ did not merely recommend, but required that we should observe this ordinance in memory of Him. Now, could this be fitting, if He had been an ordinary man? If He had not been a peculiar person? If His mission had not been designed to accomplish peculiar purposes? The great Unitarian, Dr. Martineau, of England, made an objection to a portion of the gospel of Matthew, asserting that it would not have been fitting for Christ to have said such things concerning Himself, especially in the declaration by Himself, "I am lowly of heart." How could a person of ordinary modesty, he said, have made such a declaration as that concerning himself?

He did not consider the peculiarity of the person, the divine nature of man. He might much more have objected to His enjoining that we should celebrate His sufferings and death in the ages that were to come. "This do in remembrance of Me." He enjoins this upon all his followers in the wide world. Why? Because of his divine authority, and because His mission was designed to accomplish a purpose which no other mission was ever designed for. And then He tells us in the appointment of this ordinance what that design was. He requires that we should celebrate His death, not His teachings, not His example, not His miracles, but His death. We are thus at once taught two great truths respecting the personal work of our Blessed Saviour, in this ordinance, the Divine Lamb has come and was to die for the remission of the sins of this world. This is the meaning of this ordinance, and it was for this reason that He required it as a celebration of Himself throughout the whole world. And then this is also a symbol of the communion of Saints. Only those are admitted to participation in this ordinance who are the followers of Christ, personal believers in Him who trust in His sacrifice. It is the communion of Saints, of all the Saints in the world, of all the Saints that have ever lived since Jesus Christ ascended to heaven, of our fathers and mothers, our brothers and sisters, all our brethren of every name, not only here but everywhere on the face of the earth. We celebrate this ordinance by participation in common symbols, because of the pur-

pose of Christ in appointing a common memorial that belongs to all Christian people everywhere. It is the communion of the Catholic Church which we are about to celebrate to-night. Therefore we have invited here not merely the members of this church, but the members of all the other churches that have been connected with this church and those who have never been connected with us; it is a common fellowship, an ordinance common to all the Saints of Christ on the earth. It is common to those who have gone home to their rest, who have celebrated it here below in the ages of the past, and common to us who are here and to those who are to follow, who will continue the succession "until He come." And this declaration of the Apostle Paul has a two-fold application with reference to the Saints who receive this ordinance. We are called upon to show the Lord's death until He shall come to each one of us, when He shall summon us to our home, and the whole church is called upon to celebrate His death until He shall come at last in the glory of His Father with all the Holy Angels. Surely this is a peculiar ordinance; it is a peculiar privilege which we enjoy. It is a blessed communion in which we are permitted on this special occasion to participate. As I look around this room and see the portraits of our fathers, mothers, brothers and sisters, who have gone home to their rest, having celebrated here this ordinance which the Lord gave to them, I am reminded of the words recorded by the author of the Epistle to the Hebrews where he says, "Seeing we also are com-

passed about with so great a cloud of witnesses let us lay aside every weight." It seems as if we to-night were here surrounded by a cloud of witnesses of our brethren who have gone home, together with all the Saints of the Old Testament of whom the Apostle speaks in the 11th chapter of the Hebrews, and surely we are celebrating the same ordinance which all the Christians have celebrated since our Saviour came. "Let us then run with patience the race that is set before us, looking unto Jesus," and let us follow Him as our fathers followed Him in the hope of entering in due time, all of us, upon that eternal communion, where the table is never withdrawn, in the world of rest and glory.

LETTER OF REV. J. MONRO GIBSON, D.D.,

PASTOR OF ST. JOHN'S WOOD PRESBYTERIAN CHURCH.

LONDON, ENGLAND.

To the Congregation of the Second Presbyterian Church:

MY DEAR FRIENDS: It is with the keenest disappointment that I learn from a cable message just received that the two weeks postponement my friends have been kindly trying to arrange has proved impossible, and that therefore I am compelled to relinquish the hope of being with you at the Jubilee Celebration. I should have been more willing to put myself to any amount of personal inconvenience to accomplish it, as I think it is evident from my offering to alter all my plans and cancel many engagements for the ensuing four months, so as to enable me to reach Chicago in June; but the interval be-

tween the 12th and 26th makes all the difference between possibility and impossibility. I must, therefore, content myself with sending you a letter expressive of my great regret, assuring you of my heartiest sympathy with you on this great and glad occasion.

The retrospect of fifty years in the history of any live congregation is fitted to stir the deepest emotions; but it is rare, indeed, that the opportunity is ever afforded of surveying such a half century as that which passes in review before you now. In 1842 you raised the banner of the Cross in an out of the way village of a few thousand inhabitants; you wave it to-day almost on the same spot, but in a city of more than a million of people. All the while you have had in your ranks a large proportion of the men who have made Chicago. And, when it is remembered that the majority of these were not "adherents" of the congregation, but enlisted heart and soul in its work of faith and labor of love, men who would be the first to acknowledge the value and power of its formative influence upon them, we can see that the Second Presbyterian Church has not only been a witness for Christ through all these years of marvelous expansion, but has contributed in a larger degree than any of us can well imagine to the moulding and guiding of the high destinies of the city which is now the great central metropolis of America. Let us hope and believe that you will do better work than ever in the years to come; but greater work it cannot well be; for it is impossible in the nature of things that any

single congregation, however influential and however devoted, can ever again exert such influence on the city as you have done in the fifty years that are gone.

Some of the pioneers of '42 are happily still with you; may they be spared to us yet for many a year. I congratulate my revered predecessor, his amiable wife, and my dear old friend and elder, Mr. T. B. Carter, on what they see of the fruit of their early labors; and though only these three, if I am right, are left of the original family, it is matter of thankfulness that there still remain some of those who, like Mr. John S. Gould, devoted their talents to the work in the early years, and have ever since borne the burden and heat of the day. To all the pioneers who survive I respectfully present my warmest congratulations, and join with them in recalling names sacred and dear, too numerous to try to mention, of those who now rest from their labors, but whom we cannot think of as absent from this jubilee.

I regard it as one of the chief privileges of my life that I was called for a time to minister to the Second Presbyterian Church, Chicago. I hope that I did some service to the congregation; but I can testify that the congregation did much for me. I was with you in weakness; and, if, as I believe, I have done stronger and better work in these later years, it is largely due to the stimulus and inspiration of having ministered to such a congregation, enjoying the while such encouragement and kindly appreciation as kept me from being too much depressed by the painful sense of falling short of the requirements of

the position which was never long absent from my mind. I take this opportunity of once again thanking all my old friends for innumerable kindnesses which can never be forgotten.

I shall be with you in spirit; and not myself alone, for I intend to observe the jubilee here. I am sure that my congregation will most heartily join in the thanksgivings and prayers of the time as they did on a similar occasion some years ago, when my old congregation in Montreal was hallowing the fiftieth year. And it will be unusual if at that season we do not have some of the members of the Second Church worshipping with us here. May I then be allowed to count myself among the celebrants, to be for that day at least more pastor of my old people than of my London congregation; and perhaps among the many memories which throng your hearts you will find room for a kind thought of your old minister, who would be with you if he could, and will be with you as he can. We shall pour out our hearts in prayer for you; and I am sure that you will give some place in your supplications to a fervent petition on behalf of St. John's Wood Congregation and its minister.

I have had to write *currente calamo*, as the time is near, and not till this very day did I give up all hope of crossing the sea in time. But I am sure you will excuse all deficiencies, and accept the love the letter carries to you all—not only to those I knew in the old days, but to the dear friends who have come in since, more especially your present honored and be-

loved pastor, whom I rejoice to reckon among my very best and most valued friends.

I have not spoken of the dark side, the humbling thoughts that come with every retrospect; not that I do not keenly feel it for myself, but that it is sure, though perhaps but little expressed in the gladness of the jubilee, to present itself to every thoughtful mind and tender heart. The good Lord forgive us all, and lift us up to a higher plane of living, that our witness to him may be clearer, our worship more sincere, our work better and more enduring. That this may be a season of renewed dedication on the part of us all to our Lord and Master, is and will be the prayer of

Your affectionate old minister,

27th May, 1892. J. M. GIBSON.

ADDRESS BY DR. BARROWS.

"I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his only Son, our Lord; in the Holy Ghost and Holy Catholic Church, the Communion of Saints,"—the Communion of Saints, which means not only the fellowship of saints on earth with saints of the glorified, but also that fellowship in which we rejoice to-night, the loving fellowship of Christian church with Christian church, Christian heart with Christian heart.

This church has for fifty years been strong in righteousness and strong for the truth, and it has added noble names to the gallery of Christian saint-hood, because it has been truly a Christian church,

that is, because it has centered and gathered all its services and its hopes and activities about the truth that is symbolized in this Communion Table, namely, that God so loved the world that He gave His only begotten Son, the brightness of His glory, the express image of His person, to live and teach, and die, the just for the unjust, and to rise victorious from the grave, and, in His abounding love, He has sent forth His Spirit, that whosoever believeth in Him shall not perish, but have everlasting life. Thomas Arnold has said that the difference between Christianity and all other religions is this—other religions show us man seeking God, but Christianity shows God seeking man. I was very much moved the other day by a letter which came to me from India, from one who is holding a high position under the British government, a Magistrate and Commissioner, who hopes to see our city next year, who writes: "Within my limited experience I have invariably found that civilization, education, training and devices of all sorts have miserably failed to raise man any higher than his present level, in his fallen nature. One thing is as sure as that the hot sun is shining over us this warm day, namely, that if there is any remedy to raise fallen man it is in the love of Jesus. The very best of education and civilization lies in this grand secret, love, and God is love." How Jesus toiled to convince man that God is seeking for the lost. Oh, how He toiled to convince him that He is the ordained Saviour of mankind. For this He strewed His pathway with

beneficent miracles that called to Him the attention of the most stupid; for this He touched the whitened skin of the leper, and sat at meat with publicans and permitted the loving attentions of outcast women; for this He manifested the tenderest regard for the most fallen and the most despised; for this He denied Himself in one long series of sacrifices, from the shadowing of His divine glory in the stable at Bethlehem to the culmination of the divine tragedy beneath the murky skies of Calvary.

No wonder that while the world moves round, the cross stands firm. The cross is the holy and transfiguring center of all our lives. Therefore, I entreat you from this hour, when the supreme attractiveness of Christ and His cross has again been set before you, to take this Redeemer with a new loyalty of devotion into your hearts, and let Him lead you through the labors and sorrows of life, and at last through the gates of pearl into the City of Peace, where you shall find that all the felicities of heaven sweep in bright unending circle round the Lamb that was slain, and where the music of your eternal gladness shall resound through the temple of God's own building, whose walls are salvation and whose gates are praise.

ADDRESS BY THE PASTOR.

Dr. Patterson has suggested to you that this ordinance is a divine ministry of memory. My heart has been touched as I have been sitting here looking about at these portraits, mostly of those who are gone, our joy and our pride; what pathos there is about them.

The ministry of memory! Fellowship with those who have gone and left us here! Fellowship with Jesus Christ on the eve of his departure and crucifixion! Dr. Barrows has suggested the ministry of fellowship, of the communion that is symbolized and suggested in this ordinance, a ministry that is typified equally here to-night by the presence of representatives of many churches, and by this letter from our dear friend in London, who assured us that there he and his church will be praying for us, and asks us that we here should be praying for them, as we have been doing. The church universal is typified here to-night. We are all one, and our unity is solely in Christ. May I suggest, in a word, a third ministry, the ministry of hope that roots itself in memory and in our Christian fellowship, that roots itself even in the memory of that pain of crucifixion which preceded the resurrection? This hope was testified to by our Lord Himself. In the use of the cup, did He not promise that He would drink it again with His disciples in the kingdom of glory? Did He not tell them and us, as we have heard already, that in keeping this feast we should be proclaiming His death until He come again? We look back to Calvary here, equally looking back to His day of triumph and glory in the foundation of the church on earth. And do we not look forward and upward as our eyes glance around at these portraits and remember that those who are represented here are really with their Pastor, loving Friend and Saviour, and are among the majority, the multitude and innumerable company who

are satisfied in His likeness, who know as they are known, who left us here to walk in the twilight and in mystery, and who watch for us there to bring us at last to the feet of the King once scourged and broken for us.

Dear friends, we have been looking back over fifty years, but we do not stop here; this is not our resting place nor our abode; that is much higher even than this sweet and happy occasion. God grant that, by means of that blood typified here, the blood that cleanseth from all sin, we may be made worthy to partake with the saints in light; that we may be called to abide at last in His own righteousness, and that there we may gather where there are no sad memories, but where it will bring only an increase of perfect satisfaction to look back, and where there will be no separations to disturb us more. Look forward, look upward, seek to join this multitude, so many of whom sat with us in this lower place and who are inexpressibly dear to us.

In the same manner as He took the bread He took likewise the cup, and said, "This cup is the new covenant in my blood, shed for many for the remission of sins; drink ye all of it. This do in remembrance of Me. For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till He come."

FELLOWSHIP MEETING.

MONDAY EVENING, JUNE 20, 1892.

The pastors of those Presbyterian Churches whose organization had been most intimately influenced by the Second Church, with Dr. Patterson, the Nestor of Presbyterianism in the Northwest, were invited to address this meeting. Of those invited, Rev. M. Woolsey Stryker, D.D., of the Fourth Church of Chicago, and Rev. N. D. Hillis, D.D., of the First Presbyterian Church of Evanston, Illinois, were unable to be present.

The opening prayer was offered by Rev. Frank O. Ballard, of Austin, Illinois.

REMARKS BY THE PASTOR.

As pastor of this Church, I want to tell you how heartily we of the Second Church welcome you all here this evening as representing the sisterhood of Chicago Churches, and particularly its Presbyterian sisterhood. We are most deeply gratified in these high festival days, to have the companionship and congratulation of those who come from the Mother Church or from any of the Daughter Churches. To the members of this Church and to all who are interested in her history, I offer my felicitations in view of what they are to hear this evening from those who will tell us either something of her career in the past or something of her relations in the present and her hopes for the future.

I should almost as soon think of introducing my

father to my mother as of introducing Dr. Patterson to the Second Presbyterian Church. He is at home here, he is in the home which he had a chief share in making. While on this warm night the other speakers will be brief, Dr. Patterson, now as always, shall do as he likes in this place—since he likes to do the apt thing—and speak as long as he will. He is to tell us something about the beginnings of the Second Church.

DR. PATTERSON'S ADDRESS.

It will not be possible for me, within the eight minutes allowed me, to say what I have in my mind pertaining to the beginning of this church and congregation, which is the subject on which I wish to speak. And to compress my remarks within reasonable limits I have reduced them to writing.

It occurred providentially in the year 1840 that the First Presbyterian Church called the Rev. (afterward Dr.) Flavel Bascom to be its pastor, and that he accepted the call on the condition that he should be permitted to complete his engagement in the service of the A. H. M. Society, which expired in the fall of that year. This led to my temporary occupancy of the pulpit in that church from May till October, 1840. The city then contained a population of about 4,300. During the five months of my labor in the church I naturally became acquainted with and interested in many families. In the course of the next year and a half the population of the city increased by more than 2,000, and the First Church and congregation had a corresponding increase. Also during that time

there was a further development in the church of extreme abolitionism and of sympathy with what was then styled Oberlin Perfectionism, which led to a distinct and visible growth of aggressive and conservative parties. The presence and operation of these causes gave raise to the inquiry among the conservative members of the church and congregation whether it would not be conducive to the interests of peace and harmony and to the advancement of the Christian cause to inaugurate a movement for the establishment of a second church, where the more conservative Presbyterian families of the city might find and enjoy a quiet religious home suited to their wishes and wants. This suggestion was emphasized by the fact that a new church edifice would soon be required if the congregation should continue to increase, which would surely bring existing differences among the people to a direct issue, unless this were averted by the organization of a second church; and it was reinforced by the further fact that a minister could possibly be then obtained with whom the conservative families were already acquainted and whose views were known to accord with theirs.

Of course, these reasons could not have prevailed if the controlling influences in the First Church had then been similar to what they now are and have been since the changes of 1850 to 1852. But as the conditions then were the movement went forward, application was made to the Presbytery, the Second Church was duly organized, and its first pastor was called on the 1st day of June, 1842.

The church when first formed was a feeble band as to numbers, consisting only of twenty-six members. Three elders were elected and installed, William H. Brown, Benjamin W. Raymond, and Dr. Sylvester Willard. The congregation was correspondingly small. The first place of meeting was the city saloon—not a liquor-selling nuisance, such as now bears that name—but a room for public assemblies, which was the second story of a building near the southeast corner of Clark and Lake streets. It was not until Sept. 13 that the congregation had a house of worship which it could call its own, and then its sanctuary was a wooden structure, 40x60 feet, which, with two additions, continued to be its tabernacle for about nine years.

I have said that the church was at first conservative in regard to the slavery question and Christian doctrine. It was, however, always decidedly anti-slavery, averse to revolutionary action on that subject, and moderately Calvinistic, while in sympathy with what was called new school theology. On those accounts the pastor and the church were denounced from the beginning as pro-slavery, and it was openly claimed that all the piety remained in the mother church. When, in the fall of 1842, the pastor was ordained and installed, a feeling of discouragement was experienced by him, and probably by his people, on several accounts. Very few accessions had as yet been made to the original twenty-six members of the church, while the First Church had already more than filled the places of all that had gone from it into

the new organization, and numbered more than 400 members, supported by a large congregation. The pastor of the new church had been brought up in the country, and was young and inexperienced. A vigorous abolition paper was edited by a member of the mother church, who almost every week had something to say in disparagement of what he styled the pro-slavery congregation and its "dough-faced minister." And this sort of misrepresentation was having its effect with many well-designing people who did not sympathize with the political party by whose spirit those assaults were inspired and directed. The community was then largely made up of young and enthusiastic citizens from the East, who were naturally zealous for progress in behalf of liberty in State and Church, and whose enthusiasm was not moderated by the lessons of reflection and experience. Under such conditions the outlook of the new church was not specially assuring and hopeful.

But there were on the other side grounds of encouragement that nerved the faith of the pastor, his intelligent session, and the thoughtful membership of the church. The excitement and prejudices of the hour would surely be followed by strong reaction when the facts were carefully considered. The cry of aristocracy and worldly ambition would in time be silenced by steadfast devotion to the true purposes of a Christian church. The real character of the wise and trustworthy elders, with their noble wives, would come to be generally recognized, and the fruits of their constancy in official and personal duty would be

witnessed more and more. The sincerity and consistency of a careful and God-fearing membership, including many elect women, would be honored by the great head of the church and be attended by His promised benediction. The regular and honest ministrations of a pastor intent upon the preaching of a scriptural and practical gospel, neither ultra-Calvinistic nor tinged with rationalism, could not prove in vain. And the earnest prayers of even a few believing saints could not remain wholly unanswered. But above all the purpose and courage of the united session, people, and pastor, gave promise of ultimate success in the new enterprise. That purpose was the firm establishment in the future metropolis of the Northwest of a church and congregation that would serve as an inflential and impressive example of soundness in faith, moderation in doctrine and measures, charitable and judicious administration, broad Christian benevolence, and steady perseverance in good works, without either weariness or impulsive adventure. Or, as the pastor often expressed it, the purpose was to build an enduring structure on a stable foundation. The consciousness of such a purpose in a common courage seemed to us in those dark days a sure prophecy of achievements that would grow broader and more beneficent in years and generations to come.

Under the influence and guidance of such views and aims, the session, church, and pastor proceeded quietly and resolutely in their work. A small but well organized Sabbath-school was established; a

meeting for prayer and conference was commenced and held Wednesday evening of each week, which for years was attended with interest by a number at least equal to that of the entire membership in the church. A voluntary choir was formed by which the music was led with commendable success on the Sabbath. Regular public worship, with the preaching of the word without display or approach to sensationalism, was maintained twice on each Lord's day. The Lord's supper was administered on the first Sabbath of every alternate month. Accessions to the church were made by letter, and commonly by profession also, at each communion. The causes of Christian benevolence were regularly presented to the congregation, and liberally sustained by the people from year to year. The first mission Sunday-school ever organized in the city was opened and sustained chiefly by members of this church. Occasional revivals in the church were attended by considerable additions to its stable membership. The congregation after a few years grew rapidly in numbers and influence. The wise and efficient session, who also served as deacons, was increased or reinforced from time to time by the addition of new members, who contributed their full share to its continued reputation and character as an unusually strong and honored Board of Elders, who "ruled well," and never cast a divided vote during the nearly thirty-two years of my pastorate. And the Board of Trustees, who served the congregation during all the years of its early history, should be remembered as harmonious in council,

careful and judicious in planning, and energetic in execution. It was due in a large measure to their foresight and wisdom that the site of the fine stone edifice which was erected on the corner of Washington street and Wabash avenue was procured in due season, and that that beautiful sanctuary was completed and dedicated almost without incumbrance in January, 1851. That event may properly be regarded as completing the history of the beginnings of this church and congregation. At that memorable epoch the enterprise was fully recognized as having attained a complete success, and the church as occupying an acknowledged place among the most influential and useful of her sisters in the West.

This hasty and imperfect review would be too seriously defective if I should fail to say anything respecting the relations of the church and congregation to the interest of our denomination in the Northwest. It has been already intimated that we set out as a moderately Calvinistic Christian body, attached to the polity of the Presbyterian Church as generously administered by what was then and for many years afterwards known as the New School branch of the church. The pastor was sustained by the great majority of his people in a position remote from sympathy with a Presbyterianism claiming overshadowing powers for the General Assembly and exclusive orthodoxy for a special type of Calvinistic doctrine, and equally removed also from the democracy of a church government without any recognized creed or symbols of a common faith. Our preference

was for a tolerant, liberal Presbyterianism. We were thus compelled to stand fast against systematic endeavors to detach the two presbyteries of Northern Illinois, with one of which we were at the first connected, from the general body of our church in this country. The first of those efforts was made in the summer of 1842, when in a convention of Congregationalists and Presbyterians held in this city it was voted, with only two nays, to absorb all the Presbyterian and Congregational Churches of Northern Illinois in a general convention like that of Wisconsin.

The pastor of this church, then only a licentiate, and one member of the Presbytery voiced those two negative votes. And before the next meeting of our Presbytery, at which it was expected the scheme would be ratified, we procured more than a quorum who promised to stand with us as a Presbytery on the constitutional basis. The result was that the advocates of secession, seeing that the Presbytery would still live, abandoned their project, and both Presbyterians and Congregationalists continued in their former relations. A few years later a similar movement was made without any notice to the pastor of this church or to a few others of our ministers who sympathized with him. But he learned of it in season to expose the plot in the same paper that contained the call for the convention, which, consequently, was not held at all. I might speak of other like movements in relation to which the session, church and pastor uniformly stood together. Thus moderate counsels prevailed in our early ecclesiastical

history. The anti-slavery conflicts were safely passed through till 1857, when the Southern churches withdrew from our Assembly and our troubles in that direction were at an end.

The separation between Congregationalists and Presbyterians, as has been said, culminated in Chicago in 1851–52. During that trying period the Second Presbyterian Church calmly held fast its moderately conservative position. The First Church was sifted by the withdrawal of its disturbing elements, and approached the type of the Second under the lead of its noble pastor, Dr. Harvey Curtis, who was followed by the honored and still lamented Dr. Z. M. Humphrey. The Third Church was depleted almost to extinction by a violent rupture which resulted in the organization of the First Congregational Church. At that critical epoch it was confidentially predicted that in ten years there would not be a Presbyterian church left in Chicago. But the intense denominational feeling of that day on both sides was soon abated and Christian comity was re-established, as it has been continued to this time. The Second Church grew apace, and sent out colony after colony to the South and the North. It bore the chief part in the establishment of the Lake Forest University, contributed generously toward the founding of the City Orphan Asylum and the Home for the Friendless, increased largely its contributions to the Bible, home and foreign Missionary and Sunday-school causes, and took the leading part in the raising of a synodical fund for church erection, which

stimulated like efforts in the N. S. Synods of Missouri and Iowa, and led ultimately to the procurement of the General Assembly's permanent fund of $100,000 for the same object, which is to-day blessing so many feeble congregations throughout the length and breadth of our land.

I have only to add that this church has continued to be directed by the counsels of its judicious and efficient session enlarged from period to period; has been conducted safely through some seasons of danger, especially in connection with its removal from its former location, and its re-establishment in this new and splendid house of worship; and has been signally blessed in the calling and labors of two later pastors of distinguished ability and devotion to their work, of whom one is now an honored leader in the great metropolis and the Presbyterian Church of England, and the other is present, at the head of this church, its servant for Jesus' sake, and among the most learned, influential and useful of all his ministerial brethren of any name in this great and wonderful growing city.

I am here to-night, my brethren beloved, a representative of a former generation, of whom only two original members of this church remain in the communion of saints on the earth. I have not given way to pessimism in the lapse of the many years that have passed since I became the pastor of your fathers and mothers. I have witnessed with great satisfaction the continued progress and power of this church and congregation since I resigned this, my

only pastoral charge, eighteen years ago. Most heartily do I thank the Great Head of the church, on this fiftieth anniversary of your history, for your Christian steadfastness and noble work during the half century now gone; and I congratulate you on the bright prospects of enlarging usefulness that encourage you to-day to press on in well-doing till others shall take your places and transmit the blessed inheritance to still later generations. After another half century nearly all of us who are here to-night will, we trust, be together in our Father's house of many mansions above, where so many of our fathers and mothers and brothers and sisters and children are already at home forever. Let us all be henceforth resolute followers of them who through faith and patience have inherited the promises.

Dr. McPherson: You are now in the right mood precisely to hear Dr. Barrows, since he is the pastor of that church which has just been described to you. If I may change his own introduction of myself sometime ago, I will present him as the *father-in-law* of the Second Presbyterian Church, because the First Church is its mother. I am glad to introduce him to you, and to greet him with you, as my friend. He will tell us something of the influences that through the mother church have blessed us during these fifty years.

ADDRESS BY DR. BARROWS.

To condense into eight minutes the thoughts suggested by this grand jubilee, and the loving con-

gratulations of my own heart and the earnest salutations of the Mother and Grandmother Church of our city, is a sublime effort at compression, which may well excite the envy and despair of any hydraulic machine. With the same cordiality with which Dr. McPherson brought your congratulations to us on our fiftieth anniversary, nine years ago, yes, with added warm-heartedness, for we know him better to-night than you knew me at that time, I offer to the venerated first pastor of the Second Church, and to those who have succeeded him, and to all this congregation the proud and affectionate salutations of your maternal, and yet sisterly neighbor, who, from her lofty steeple sees no object so well beloved in all Chicago as her beautiful and bountiful daughter, the music of whose bell calls her own belated worshipper to the house of prayer. Although I am an earnest Democrat of the Tammany type, I regret the presence in our city at just this time of the Democratic National Convention, for it has crowded out of our enterprising dailies, that full report of the noble historical sermon of yesterday, which I had hoped to make the basis of a few serious remarks to-night. That being impossible, I content myself, in part, by recording my own obligations to this Church. My life has been bound up more closely with yours than you probably realize. Not only have I known you and your good works for ten years and more, preaching often for you, and meeting you in scenes of gladness and of sorrow, contributing now and then from the First Church a singer to your choir and a com-

municant to your Church-roll, but I recall other facts of remarkable personal interest. On the day I was married, Dr. Gibson was installed over the Second Church, a fact which perhaps explains my wife's peculiar liking for this people and her preference for Dr. McPherson as her spiritual adviser. Dr. Patterson was a chief means of my coming to Chicago, and Dr. McPherson has been one of the chief means of keeping me here. He has saved my life by taking on his broad shoulders *all* my responsibilities to the Presbytery. An Elder of the Second Church, brother Ralston, is my nearest neighbor, and I am glad to have my outgoings and incomings watched, with affectionate anxiety, by one of the noblest of my fellow Cleveland Democrats. But the services have not been all on your side. The Second Church marries a good deal in the First, and makes valuable captures. When one of your young men wants to get a perfect wife, he takes one trained by us, and although Mrs. Barrows gets the wedding fee, our advantage ends there. The young man privately informs me that he must take his bride to a pew here, as otherwise Dr. McPherson had threatened him with excommunication, followed by decapitation. Then for a year or two I promised to each one of the children in my Sunday-school a beautiful Bible for those who went to preaching service every Sunday in the year. Their attendance was recorded in a little book I gave them. Examining these books at the end of the year, I found that two of the boys had gone every Sunday when in the city, to hear the Rev. Simon

J. McPherson, D.D. But I had to give them these costly Bibles all the same. If this hiring boys to hear your pastor preach does not show my love to him and entitle me to a pension out of your enormous funds, then I have studied moral philosophy in vain. I think, brethren, that by our mutual services we have illustrated the ethics of Confucius, who, when asked to sum up human duty in one word, replied, "*Reciprocity.*" This was of course prophetic of that plank of the Minneapolis platform, on which I and my fellow-Republicans are proud to stand.

But more seriously, I am grateful that such a man as Dr. McPherson has given the great force of his life to the work of the Christian ministry in Chicago. We have marked his wisdom and his wit, his growth in tenderness through affliction and his growth in earnestness through the Spirit of God. He has added prodigiously to the higher and better life of Chicago. The Rev. Samuel P. Jones, with whom he and I once stood through much stormy weather, used to say, "When McPherson gets steam under his biler, he will be the biggest preacher in America." We who have heard him talk for city evangelization know that the steam has been let on! The worst thing I ever heard about him was spoken by my good mother. Last summer she was greatly troubled with insomnia. One morning she came to me and said, "John, I have learned how to get sleepy before going to bed. I have only to read one page of your friend Dr. McPherson's historical fiction, 'The Monk and the Knight!'"

Brethren, when I review such a half-century as yours, when I think of the prayer and toil which my dear friend Mr. Carter has shared with this church for fifty years, when I think of the studious labors, the many-sided abilities and the all-sided faithfulness of such a man as your first pastor, when I think of the six splendid years of Dr. Gibson, when I try to measure the brain power and the heart power which Dr. McPherson has put into his nearly ten fruitful years of toil, when I think of the noble women, praised in all our churches, who have here labored for Christ's kingdom on earth and have been translated to the feet of the King in glory, when I remember what wise and noble men your elders have been, some of them famed as teachers, lawyers, physicians and men of business, when I try to estimate the services rendered by your superintendents, recorded in the beautiful souvenir program of yesterday afternoon, from Willard, Brown and Henderson to Ralston, Hill, Page and Harvey, when I think of the lambs whom you have taught to love the good Shepherd, when I remember the names of those who, in this congregation, have been leaders in our municipal life and have helped to shape its colossal upbuilding, contributing hundreds of thousands to charity and hundreds of thousands more to schools and universities, when I recall, to mention only one name, the significance and beneficence of such a career as John Crerar's, and when I reflect on those who have been useful and noble servants of Christ, going from this Church to the Fourth Church, to the New England Church, to those in

Kenwood, Hyde Park, Lake Forest and elsewhere, I am profoundly convinced that your jubilee is one of vast significance, and that the events recalled by your pastor's sermon will be deemed historic by the future chronicler of the Christian life of Chicago as the record of the first fifty years of one of the earliest Churches in Rome, Constantinople or Alexandria would to-day be exceedingly valuable to the ecclesiastical historian. Equally so will be your record which dates from the youth of Chicago, a city not to be surpassed by any capital built on the Bosphorus, the Nile or the Tiber. The story of your Church life quickens hope for our city and for America. It furnishes a great chapter in the evidences of the truth and power of the Christian Gospel.

In the name of the Old First Church, three of whose seven pastors are still living, I bring you Christian greetings; and to Dr. McPherson I say, "May the blessing of God abide with you and your wife and children. May the joy and fruitfulness of your service increase as the years go by. May it be long before you leave Chicago, even for New York, Princeton or Heaven; and when a successor stands in your pulpit, may it be some Oscar or John McPherson altogether worthy to call you his father."

Dr. McPherson: I take pleasure in introducing to you as the next speaker, a successful pastor of churches in four states. He began in Philadelphia—good place to start from—he went next to Indianapolis where great men are made these days; then he went up to Boston, and he has reached the climax of

his great career in Chicago as the pastor of the largest English-speaking Presbyterian Church west of the Allegheny Mountains, Rev. Dr. Withrow.

ADDRESS BY REV. J. L. WITHROW, D.D.,

PASTOR OF THE THIRD PRESBYTERIAN CHURCH, CHICAGO.

When I was asked to take a part in these fellowship services to-night, Dr. McPherson said there could be but eight minutes given to any speaker, and he told me there were eight or nine, I don't know but ten, important speakers. As our eloquent brother who has just sat down spoke twelve minutes instead of eight—I knew he could not stop in eight, you cannot stop a speaker like that under twelve minutes—I knew I should have to give him four minutes, and therefore I shall only take five. As I had no reminiscences, I thought I would say something in a general way, on a topic that would reach us all, Presbyterians and the Common Faith.

In the proper apprehension, the Communion of Saints in the Church is chiefly a thing of the imagination. People think of it rather as a matter of faith than of fact.

True, it is a tenet of the oldest Christian Creed, and we recite it in tireless repetition: "I believe in the Holy Catholic Church, the Communion of Saints." But ask the world at large for its idea of the practice of this sweetly charitable profession, and the reply may not be highly complimentary to the fervor of

brotherly love among avowed believers. Our contentions are noted and sharply criticized.

Half the newspapers in town hurry to report a fight in one church and spare no space in writing it up; while a mere mention is given, if even notice is taken, of the kindly fellowship which prevails in many churches. Much also is made if any one demurs when the doctrines or order of the Christian Church are attacked, and the charge of bigotry and of fanaticism and love of fighting is laid against many a man who no more deserves it than a soldier merits defamation when defending his post.

This might not occur if the life of the church were better understood beyond its own confines. The world does not discern the demands of our discipleship. And it is no aspersion to say that those not identified with Christ cannot appreciate the sacredness of the trust committed to those who profess and call themselves Christians. The latter are in a relation to prize the sensitive sanctities, and to perceive the perils to the life of the church as the world at large cannot.

And if in defending and conserving their chartered rights and cherished interests Christians sometimes exhibit an unloveliness from which charity turns its face in sorrow, yet it remains that in many things they are united by tenacious ties. There is a common faith among all denominations to-day, as certainly as there was before the body of the believers was divided by schism into sects. All use the same Bible. All bow to the same Lord. All depend upon

the same Divine mercy. All look up for heaven's help. All hope for everlasting life. But, more than the satisfaction which this affords, we have joy in thinking that Presbyterians hold more of the common faith than any branch of the household of believers. For is not our confession an osculatory circle which touches the curves of more creeds than does any other that is called Christian? Presbyterians are not Unitarians. But so far as the latter believe in "the Father of Mercies and the God of all comfort," we are one with them in worship of "one God and Father of all, who is above all and through all and in you all." If the disciple of Socinus stop short of ascribing absolute deity to the Son of Man, we can go with them heartily in their devotion to the man Christ Jesus, as the sinless example of the suffering self-sacrifice which is saving the world. It is our creed as surely as it is theirs, that "we are saved by His life." Presbyterians are separated from Universalists by "a great gulf fixed" in the matter of moral destiny. But when saying nothing of retribution these brethren of origin announce and emphasize the love of God as the greatest thing in theology, we assent in common terms, and are busy at present in setting up that article of faith in small capitals in our venerable Westminster confession.

The gentle followers of George Fox are nearer to us in their Puritan ancestry than to any other company of Christians. The difference between the "plain speech" and ungarnished ordinances of Quaker Christians and the simplicity of pristine

Presbyterianism was inconspicuous. They eschewed phylacteries and forms. So did Presbyterians. Their worship was conducted in dignified solemnity; and not a few of our Presbyterian prayer-meetings are quiet enough to pass for a Quaker meeting, as you may have noticed yourself. Those decorous descendants of William Penn do not appreciate a thoroughly wrought system of theology. But relying as they do mostly upon the work and indwelling of the Divine Spirit, they rest upon a truth which is not only common to them and us, but on one that is as dear to us as it can be to them. If it was a true saying of our illustrious Dr. Hodge, *homo multarum literarum*, that Armenians are sure to turn Calvinists when they sink upon their knees and, bewailing their moral depravity, acknowledge dependence upon the Divine Sovereignty, then are we not safe in saying that our Methodist brethren have more Presbyterianism than Armenianism in them, because they are a famous folk for spending time on their knees.

Then as to our Baptist brethren. They hold as much of all that is central and essential as any of us. But it is kept so seclusively, and one has to wade through such deep waters to reach it, that we rather think we offer the seeker a desirable advantage by making it so easy for any one to become a sharer of the blessings of the gospel with us. The doors to our supper room are built wide, and the welcome awaiting those who enter is so hospitable that but one question is asked: Is your heart in love with the King's Son? No searching tests are made as to

theological knowledge. No subscription to technical creeds is a condition for participating in the benefits promised. We have no aristocracy of ministerial orders, and no scale of indulgences on sale for sinners; especially no gracious dispensation or priestly permission for rich people and socially elect souls to do what we will not suffer common and lowly Christians to do. So that on the whole, not denying our many misdeeds and defects, we believe our beloved church is as large-hearted and generous-minded as any that confess as part of the faith the Communion of Saints.

Dr. McPherson: Dr. Patterson was the first President of the Lake Forest University. Dr. McClure is now its Acting President, and we are very glad to welcome him here and to listen to him.

ADDRESS BY REV. J. G. K. McCLURE, D.D.,

PASTOR OF THE PRESBYTERIAN CHURCH, LAKE FOREST, ILLINOIS.

Lake Forest rejoices to-night in this opportunity to speak her gratitude and affection to her Mother, the Second Presbyterian Church of Chicago. The representatives of other places and other organizations may well dwell proudly on the close alliance that exists between them and this church. But it seems to us of Lake Forest as though the ties which united us with this Church were especially strong. There are three Lake Forests, Lake Forest the place, Lake Forest the Church, and Lake Forest the University. Lake Forest the place, as an idea and as a

fact, originates within this church life. Lake Forest the Church received its first membership and guidance from this church. Lake Forest the University was organized and started by the men and women of this same church. A threefold cord is not quickly broken. Lake Forest the place, Lake Forest the Church and Lake Forest the University weave their common love for this Church into one white cord of loyal devotion, whose strength is as lasting as appreciative memory.

It was in the lecture room of this Church, as it then stood on Wabash avenue in 1856, that officers of this Church effected an organization known as the "Lake Forest Association," from which developed all the Lake Forest interests.

As early as 1853 members of this congregation and others discussed this idea of having an Educational Institution of a high grade in this rapidly developing Northwest. That discussion brought about a plan of operations by which such an institution could be projected. Mr. T. B. Carter drew up the original papers. They were submitted to a meeting held in the lecture room February 26th, 1856. Trustees were elected. A committee was named to draft Articles of Association. Two days later, on February 28th, 1856, the Articles of Association of this Lake Forest Association were reported in the lecture room. Seventy-three hundred acres of land were soon bought. Fifty acres were immediately set apart for the University, divided proportionately according to the anticipated needs of the College, the

Seminary and the Academy. The remaining property was distributed on an agreed basis between the University and the Association, and then, under the management of men whose names long figured here in prominence, movement at Lake Forest began. The place, naturally beautiful, with its forests and ravines, was laid out as skillfully as the best landscape gardening could plan. A charter was secured from the State Legislature for the University February 13th, 1857. The first building, an Academy, was erected in 1858. The church was organized July 24th, 1859, an Elder from this church being the Elder representing Presbytery on the occasion of the organization.

Thus the conversations held again and again in Dr. Patterson's study in this church, took to themselves a concrete form, and the City of Lake Forest, the First Presbyterian Church of Lake Forest and the Lake Forest University assumed place as factors in the world's good.

All these forces were put in operation by the Second Church more than thirty years ago. What message comes back from them to-night? From the place this message, that for all these years the people who have dwelt in her attractive homes have preserved a high degree of moral and religious earnestness. Piety has been known among her citizens. Thoughtfulness has marked her life. Intemperance has been kept as far away as the forbidding of the sale of all intoxicants can keep it. She has been a safe and a happy place for those to live in who fear God and love the brotherhood of man.

From the *Church* this message comes, that owing perhaps to some peculiar impress received in her organization, she has continued her services without the loss of a single Sabbath, through cold and through heat; from the very first has opened her doors with sympathy and love to every resident, whatever his denominational preference, and has tried to make her services helpful to every heart, in the desire to know and serve the Father of us all. The membership of this Church and this congregation, removed as they are twenty-eight miles from Chicago, have never ceased to be in active and personal co-operation with all the Missionary, Hospital and Benevolent Institutions of Chicago, as well as with those of Lake County, in which the church stands.

The Church of Lake Forest to-day worships within the very stones that formed the edifice known as "the spotted church." The walls of the spotted church remained standing during the great fire in spite of the fact that everyone expected that they, with their pockets of oil, would burn more quickly than any other building material. In due time those walls were torn down and later the stones were moved to Lake Forest.

There at its central spot, constructed again into church form, stand the very stones within which Lake Forest was dreamed, discussed, developed. Children that were baptized within those stones in Chicago now bring their children to be baptized within them at Lake Forest. Parents that sat alone at Communion within these stones in Chicago, now sit in company with their grown children within them

at Lake Forest. And that church is gradually returning strength to the mother Church, for she is sending back those who have been trained in her activities to be your earnest and efficient workers.

From the *University* the message is that she has now besides her grounds and increasing buildings, a substantial endowment; that her students at Lake Forest numbered this last year three hundred and thirty-nine, while her students in the Departmental Schools in Chicago—the Chicago College of Law, Rush Medical College and the Chicago College of Dental Surgery—numbered over twelve hundred.

Lake Forest as a University, brought into being to foster the education that develops the whole man, has always been marked by special religious influences. She has done work reflecting credit and even glory on her mother, this Second Presbyterian Church. A man like B. Fay Mills, one of her first College graduates, has already proved a blessing to Chicago, to the Northwest, to this whole land from coast to coast. J. Wilbur Chapman is known as the pastor of Bethany Church, Philadelphia, with its Sunday-school of world-wide reputation. Men and women taught, and perhaps converted, at Lake Forest, are in New York City and in San Francisco, in New England and in New Mexico, in Japan, China, Persia—as well as in the Black Hills, and in towns and cities, living as servants of the Humanity whom God loves.

"God buries his workmen, but their work goes on," is inscribed upon the memorial of the Wesleys in

Westminster Abbey. As yet God has not buried all the workmen of this Church who started the interests at Lake Forest, but when He does bury them, when the people of this Second Presbyterian Church who made Lake Forest a possibility have all died, their work will go on and the beneficent influences started here will continue to bring forth fruit to the welfare of man and the glory of God in all the world.

Dr. McPherson: When I was a young man I had a friend in school, and I was glad to greet him again a few years ago as a pastor in Chicago. I wish to introduce to you Rev. William W. Totheroh, D.D., pastor of the Hyde Park Presbyterian Church, which has stood in many respects in close relation to us.

ADDRESS BY DR. TOTHEROH.

I consider myself fortunate in my presence here on this occasion. I have come as the bearer of cordial greetings from the Hyde Park Church, the child, to the Second Church, the mother. The Church which I have the honor to represent this evening, from the time when it was only an idea lying in the mind down to the present when the idea has so grandly crystalized, has had steadfast and helpful friends in the pastors of this Second Church. When it was thought the time had come when a Presbyterian Church should be organized in Hyde Park, the people turned at once to Dr. Patterson for counsel, and by his advice and with his assistance in the Presbytery the Church was organized. The materials of our

Church in the beginning were largely drawn from the Second Church, and since then valuable accessions from this Second Church have been received by us. The first pastor of the Hyde Park Church was Rev. Bradford Y. Averell, who was converted while a member of the Sabbath-school of the Second Church, and who was connected with this Church when he was ordained to the Gospel ministry. His pastorate covered not quite two years, having been cut short by his death, but such were his character and influence that they must have contributed much towards the subsequent steadfastness and growth of the Church.

In gathering up the history of this honored Church no one can for an instant question that there is reason for hearty congratulation. I recall the experience of a young theologian who a few years ago went from the theological seminary to assume his first church. Within a short time after his installation a man in the congregation, who had lived one hundred years; who had been all this time a simple minded, unobtrusive man, who had accomplished little except as he did the cobbling for the community, passed away. After his death the young man on all sides heard this remark, "You are going to have a wonderful opportunity, the opportunity of a life time. It is a wonderful opportunity for a man to officiate at the funeral of one who has lived so long." He heard so much about this that he begun to inquire and investigate, to ascertain wherein this opportunity was to be found. The man had accomplished nothing comparatively in his long lifetime; he had simply been lazy in dying.

After casting about, realizing that he must meet the existing expectation in some way, the young pastor decided that he would take for his theme at the funeral, "The Progress of the Century." And after he had developed this line of thought on that occasion, he was amazed to hear on all sides of the wonderful funeral sermon, and then wondered what the effect had been upon the members of the household of the old man. By and by the word came to him that the children were delighted and were saying, "Why, father was a great man. Why, we never knew that father had had so much to do with these wonderful things that have been developed during this century." Now, there are individuals and there are churches that are related to great events after this manner, being merely contemporaneous therewith. But at this time we are trying to do honor to a church that has been an important and a conspicuous factor in all her ecclesiastical relations, that has occupied no uncertain position, but has been a factor of power in connection with all great institutions pertaining to our national life that have arisen during the past fifty years; that has had to do with originating and moulding many of our most important and useful humanitarian societies; that has never been moved from the granite foundations of a pure faith, nor failed in her loyalty to Jesus Christ. It is to the credit of the Second Church that it has at no time courted notoriety, but that it has, without noise or mere display, quietly and persistently done a work that has been solid and redemptive.

I have been very much interested in what has been

told us here this night in the paper read by Dr. Patterson. In a certain sense it does not astonish me. Dr. Patterson is the youngest man in our Presbytery to-day. But as I listened to that paper I began to understand something connected with this Second Church. I have always been impressed with the freshness, enthusiasm and enterprise of everything in connection with this church. Some time ago I read a sign which a man had placed in front of his store to this effect, "John Smith, established 1790." Just across the street a new sign appeared, "Robert Yoe, established yesterday. No old goods on hand." Somehow this church has succeeded, while living during all these years, in keeping its shelves free from remnants and old goods. You know many stores go down under remnants and old goods, and so some churches go down under remnants and old goods, but this church has managed to keep clean shelves and fresh goods, and we see now that it has been only the life that exhibited itself in the very beginning that has continued right along. The church has been particularly favored in those who have served as her pastors, men of such marked attainments and intellectual force, men so faithful, so useful, so consecrated. I would add the hope that in the years to come the past that is made shall be equally beautiful and suggestive for those who shall review it on future anniversary occasions, as that which it has been our privilege to look back upon. (Applause.)

Dr. McPherson: Four or five years ago two of us in this church started a Sunday-school, four or five blocks west of Halsted street, and about Twenty-ninth street. First, two boys came in—it was in January—both with skates on. The third boy also wore a pair of skates. We organized the school, and the first exercise was to have them take off their skates. Now, that school has skated on well ever since,—wonderfully well. How many of you have heard about it? Among the most faithful who have been there is my friend, Rev. Earl B. Hubbell, the present pastor of the Immanuel Church, who will speak to you about the youngest child of the Second Church.

MR. HUBBELL'S ADDRESS.

As the representative of a church whose existence is due to the fostering love and care of this church, I would that I might, in a single phrase, express its gratitude and most cordial congratulations.

Immanuel Church, as one of the seeds which have fallen in such profusion from this goodly flower, is springing up in a desert place that it may be converted into a garden of the Lord. Five years ago, merely a Sabbath-school in a difficult field, to-day a church of two hundred members, we lay at the foot of this golden mile-stone of your progress, our tribute of affection.

Dr. Gibson has written of the important part which the Second Church has had in the formation

of this city, how its banner unfurled fifty years ago has been in the van of all progress.

It is told of a German general, that his invariable custom was to march five miles in the rear of his army, giving therefor, what appeared to his mind, two most substantial reasons, the first being that such position gave much the greater security in case of conflict, and the second, that in the event of defeat he would be saved ten miles of journeying. Fortunately, this church has had no such German general, and calculations of retreat and of retrenchment have not entered in. This church has stood in the very fore-front of the battle, bearing the burden and heat of the day. Therefore, in its fifty years of history, in which it has grown with the city which has become the marvel of the world, in its din and turmoil, sweetly sounding forth the message of peace and rest, calling from the heat of strife to the fountain of refreshment, reaching out the hand of help to the needy and fallen, bringing near the unseen realities and moulding character, it is seen how vast its mission, how far-reaching its influence, and how nobly it has responded to the call of God and humanity. Such a church as this is one out of the ever-reminding evidences of the onward progress of the kingdom of Christ.

Just as every advancement made in science, in discovery and art makes conditions and prepares the way for yet greater advancement, so the work

wrought by this church in the past is at once the promise and prophecy of its future. Here the young will continue to gather and receive those truths which will give beauty and strength to character, those in the midst of life's battle to gain inspiration, and the aged to renew their strength until the shadows gather. And may we not believe that the future holds for the church far greater opportunities than the past could afford?

Pessimists may speak of the "good old times" when "manners were simple, and faith was pure, and men were heroic," but we believe that the golden age is *before*, not *behind*, us. The church universal, which in the past eighty years has accomplished more than had been wrought in the previous 1,800 years, finds barriers removed and the hearts of men prepared as never before for the coming of the King.

Back of the high altar in St. Sophia was once a matchless portrait of the glorified Christ taking possession of his kingdom. When the cathedral passed under Moslem rule the portrait was plastered over that the Saviour of the World might not be seen. Tradition says that when the portrait of Christ shall again appear on the walls of St. Sophia all hearts shall be ready to receive him. And now after the lapse of centuries the scales are falling and the beautiful lines of the radiant form are appearing.

We rejoice that the form of Christ is revealed

more and more clearly in the temple of humanity, that

> "Through the harsh voices of our day
> A low sweet prelude finds its way;
> Through clouds of doubt and creeds of fear
> A light is breaking calm and clear.
> That song of love, now low and far,
> Ere long shall swell from star to star
> That light the breaking day which tips
> The golden spired Apocalypse."

For the part which this Church will have in this work, for the influence it will exert, for the characters which it will mould and the friendships it will seal, we wish you God speed.

After a delightful duet by Mrs. Farwell and Mrs. Thacker, entitled "Good Night," the benediction was pronounced by Dr. Patterson.

THE SOCIAL RECEPTION.

TUESDAY EVENING, JUNE 21.

All parts of the Church were open to guests. The Lecture Room, cleared of its usual furniture and beautifully decorted for the occasion, was the central gathering place. The supper was served in the Sunday-school Rooms above. The first part of the evening was devoted to greeting neighbors and old friends and former members of the Church. Just before supper a few informal remarks were made.

Dr. McPherson: I want to give you a little statement of the greetings we have had. You need not

adjust yourselves for a long standing, for I will not consume many minutes.

Let me first read an extract from a note from Mr. Z. Stiles Ely, of New York, a brother of Mrs. O. F. Avery, whose sister was the first person, I think, that went out from this Church as a missionary. She went to India. He says: "It is forty-four years since I connected myself with the Church, then in a long, low, frame building, yet I have not ceased to be interested in its prosperity. I have rejoiced in its growth. The Church was fortunate in its founders and has been fortunate in its pastors. That there should have been but three of these during these fifty years in a city of such rapid changes as Chicago is remarkable, and speaks well for both pastors and people." I read that in the interest of this city exclusively. I want to say I don't think that, with the exception of Dr. Patterson, this Church has had exceptionally long pastorates. But the average tenure has been long for most of its officers. The church has not been fickle or changeable. For example, last night I was talking with members of the choir, and one of them, Mr. Hubbard, told me that he joined the choir twenty-nine years ago. He is only three years older than I am, so you can figure that out.

Another member of the choir, Mr. Howard, coming after the fire, has entered upon his twenty-first year of service. Mrs. Farwell, whom we esteem so highly personally, and whose voice always delights us, came at the same time with Mr. Howard. Mr. Blakeslee

and Mr. Bradley have each been here as sextons about thirty years; Mr. Bradley, I think, thirty years, and Mr. Blakeslee more than thirty. If Mr. Bradley should go, I don't see how I could get on. This Church is noted for keeping their officers with them for a long time.

Here is a letter from a member of the first quartette choir the Church ever had, Mr. Henry Johnson, of New York. He says: "The 'Old Second Church,' under the pastorate of our dearly loved Dr. Patterson, became my church home in the 'early fifties.' You, dear Mr. Carter, well recollect the displacement of the old chorus choir by the first quartette, consisting of Mrs. Thomas, soprano, Mrs. Mattison, alto, Charley Severns, tenor, Henry Johnson, basso. This engagement first brought me to the Second Church and under the influences that led to my conversion and my uniting with the Church in 1857.

"I thank God for the old Second Church, corner of Wabash avenue and Washington street, that I was brought under the teachings of Dr. Patterson and the then eldership of the Church, and that my Christian life and work has been all these years carried on under the impulses received within those walls. God bless the Second Church."

The choir of this church, like the other persons, are noted for their peaceableness and their skill. I came in ten years ago and wondered how a choir could get on so smoothly as our choir did. I remember of asking a man, who perhaps didn't know the

church, how it was that the choir was so tractable: "Because," he said, "one member of the Music Committee is the Secretary of War of the United States." But I found out that he was only joking. We have no wars. I have had my Scotch touched two or three times by suggestions that the quartette choir cared only for æsthetic music; for instance, by the story going around for the last fifteen years about the Scotch woman, who said that when our high-priced choir began to sing, she just shut her ears and hummed "the 23d Psawm." On the contrary, I believe that our music is one of the most helpful and devotional parts of our service. I want to take this opportunity of making my acknowledgments to that choir for their friendly coöperation with me, and for their constant aid to the services.

We have a series of letters here from ministers. Here is one from Rev. W. W. Adams, of Fall River, Mass. He says: "I joined the Second Church on profession of faith in my fourteenth year, and I still remain a member of it. I shall never forget some of the sermons of Dr. Patterson—I still have 'notes' of some of them—nor his pastoral care; and I still count him as in some sort my pastor." And here is one for the young people. "The first Young People's Prayer Meetings I ever attended were in the parlor of Mr. T. B. Carter, on Clark street. With Mr. Carter's help, and under his stimulus, I made my first beginning of active participation in such meetings. They were held early on Sunday evenings, and were, I think, the first Young People's Prayer Meetings

ever held in the history of the church." Now, what do Christian Endeavorers say to that anticipation of their present plans? A Christian Endeavor Society before Father Endeavor Clarke. How long ago is that? Forty-one years.

Here is another letter from Dr. Hathaway, of Jersey City. He says: "It may perhaps be a pleasure to these friends to know that he who kept the little fruit store on State street has been for the past fourteen years the pastor of a Presbyterian church in Jersey City, and has twice represented his Presbytery in the General Assembly, and last week received an honorary degree of D.D. from Marysville College, Tenn. Again, your present pastor, Dr. McPherson, was for one year a class-mate of mine in Princeton Seminary."

I was told last night the reason I was getting gray was because it was so hard to be pious in Chicago, and I think a man who, after staying for fourteen years in one church as pastor, feels that a chief reward is given in the D.D. at last, must find it hard work indeed.

Judge Kirk Hawes then made a genial and witty address, but he is too modest to have it reported.

Dr. McPherson: We have been hearing for three days about the Second Church. I am not sure but it is a good thing to turn for our closing address, for a few words of greeting, to a representative of another denomination. Judge Hawes, who makes precedents, says it is a universal rule for Presbyterians to follow suit, whatever that means, and I am sure you

won't consider I am doing otherwise if I call for the next speech upon the Pastor of the First Baptist Church. The question of age of churches is purely a relative question, and Dr. Henson is certainly the pastor of an aged but not infirm church. Being a sober and serious-minded man, he must not be introduced with light and frivolous remarks. We are seriously glad to see him. Dr. Henson.

DR. P. S. HENSON.

I am proud and happy to be here. My willing soul would stay in such a frame as this, and sit and sing myself away, as I suppose is the habit of Brother Hawes. But I feel just a little embarrassed in this presence because I come from a church that is very differently situated, a church that is in a very much humbler locality; a church composed of working people (applause); where none of us are likely to suffer from fatty degeneration. (Laughter.) We are all so poor that we cannot afford just to sit down and rest in luxurious ease; we have to watch and fight and pray, or we shall perish. And this perhaps is good for us. To be frank, I have some fears about the top-loftiness of these Michigan Avenue churches. I have observed an aspiring disposition, especially on the part of this Second Church, which the Lord also seems to have taken notice of.* (Laughter.) I have watched with great interest the development of this top-loftiness, and have occasionally seen some of the

* Considerable damage had been done to the spire of the church by a recent very severe storm.

stones that were thus ambitiously piled take a tumble to the pavement below, while your glittering Saint Andrew's Cross was bent over by the storm as if Dr. Briggs had been leaning against it. (Laughter.) I say I feel just a little embarrassed because I am not used to this kind of aristocratic company. I take it for granted that this is the very "creme de la creme" of Chicago, the elect of the elect of this rich and fashionable quarter. (Laughter.) It is delightful, however, to have the privilege just for a night of breathing this perfumed air (laughter), and mingling with this goodly gathering of fair women and brave men. I feel, however, about like that colored brother who came to my church some years ago and desired a collection—these colored brethren always desire a collection, and I being a fellow-countryman, they make a bee-line for my house whenever one comes from away down south. This one got a collection, and as it was turned out on the table his eyes gleamed with delight and he showed his ivories. I thought it would be a satisfaction to him to have an opportunity of expressing himself, so I asked him to offer the closing prayer, which he did, beginning by saying, "Oh, Lord, have mercy on Thy poor uneducated colored servant, and teach him how to behave himself, for he never was in such good company before." (Laughter.)

I am happy to be in such good company. I have often been tempted to wish I were a Presbyterian. (Cries of hear, hear.) And if I were not a Baptist I would be. I believe in a good many things that you

believe in. I believe in your stability, in your solidity, in your steady adherence to the faith once delivered to the Saints. I don't take any stock in that Methodist story that you may have heard. A Methodist and Presbyterian were having a passage-at-arms about their respective dogmas. The Presbyterian said to his Methodist brother, "You Methodists are just like one of these tree toads sitting up on the topmost bough and everlastingly croaking, 'Free grace, free grace,' and about the time you get in a good day down you drop 'kerflop' to the bottom." The Methodist retorted promptly, "You Presbyterians are just like one of these big bull-frogs who squat in a swamp, with his nose just above the green slime, and there he sits and croaks, 'Can't fall, can't fall.'" (Laughter.) Of course he can't, where on earth would he fall to? You don't believe in falling from grace, and I don't, if you ever had the grace. I rejoice more and more in these days of limpness and loose-jointedness that the Lord has a people in the world like the Presbyterian denomination. I thank God for your steadfast contention for the truth. I look around me to-night upon men who were brought up on the Catechism, who were brought up under Dr. Patterson, and Dr. Gibson and Dr. McPherson, and who consequently believe something. The longer I live the more I believe in people who believe in what they believe in. And hence, when somebody suggested the other day that it was a pity you had not mounted on the top of your steeple a weathercock instead of that ponderous ornament, which was

lately blown over, I replied that it would be unpresbyterian to have a finial that would suggest the possibility of your being carried about by every wind of doctrine; that you were not built that way. (Laughter.)

If I were going to illustrate Christianity by a figure, I would say it was a tree, and faith is the root, and doctrine is the trunk, and love is the sap, and the charities are the fruit that grow on the branches. Now, there are a great many people in our time who will tell you that love is everything, no matter what you believe or how you live, just so your heart is right. They don't believe in old-fashioned doctrine, but in love, that is the great thing. No doubt it is a great thing, and no doubt in the case of a tree the sap is a great thing, but it isn't everything. There are people that believe in nothing but sap; they have all gone to sap. Theirs is a gospel of gush and mush and slush, and yet believe me, if you cut down the sturdy stock of doctrine all the sap will go into the ground, and presently you will have no tree or fruit or anything. I rejoice that the Presbyterian Church is rooted and grounded immovably. That it steadily lifts the stock of Scripture doctrine, that every fibre is permeated by the generous flow of love, and that the tree is mounting higher and higher with each revolving year, and it flourishes like the Tree of Life which bears twelve manner of fruits and yields them every month. May God bless the Second Presbyterian Church and all the Presbyterian Churches all the land over and all the world over, and give you

ever so many more of them; and I wish you, my dear brother (turning to Dr. McPherson), with whom I have lived on terms of such loving intimacy for these ten years, many happy returns of the season. I hope you will long be spared to bless this faithful flock. It makes me tired, this everlasting change in Chicago, this coming and going of pastors and peoples. About the time you get used to a man, and come to know him and love him, he folds his tent like the Arab and silently steals away. I don't believe in it. I believe in standing by the stuff, if you have lots of stuff to stand by. (Laughter.) You can afford to remain. I hope you will. They tell me you are getting gray. Well, don't mind that. We who are beginning to whiten a little sometimes have our grievances to bear. I was out horseback riding the other day, an exercise I am very fond of, and I noticed that the saddle-pad was working back under the saddle, and I rode into a livery stable and the proprietor very graciously adjusted matters for me, and as I was about to mount, he called to one of his men and said: "Tom, bring out a chair for the old gentleman to get on." (Laughter.) Said I, "You miserable sinner, what do you take me for? When I get so far gone as that I will get somebody to run me around in an easy chair and quit horseback riding altogether," and with that I vaulted lightly into the saddle, for I was born on horseback, and he said: "Tom, I guess you need not bring that chair, he ain't quite so old as I thought he was." I don't propose to be any older than I am to-night, and I gave

my people notice when I came to them that I didn't propose to vacate in favor of any of the boys. I said to them, "You have had some trouble in getting me, but when you come to get rid of me then will be the real circus." (Laughter.) If any of you are dissatisfied you can take your letters and go; it will be more convenient for you to go than it is for me. A great many have left since. (Laughter.) But I still hold the fort, and I hope you will hold yours. I believe in old men that illustrate the final perseverance of the Saints. I believe in old men with back-bone. I was standing some time since in a car where there was an old man standing up, and he continued to stand, and I wondered why he didn't sit. We flashed along the iron rail and still he stood, and still I wondered, and I asked somebody, "What is the matter with that old man?" And he replied that there were two gentlemen taking him to some sort of an asylum, and unfortunately one of them told him to sit down, and that is the reason he is standing up. I said, "Grand old man, everything gone except his back-bone." That is the kind of back-bone that God gave to your pastor, as you will be apt to discover if you undertake to bend it. (Laughter.) I rejoice that in spite of repeated "overtures"—that is what they call it in the Presbyterian Church, don't they?—he has resolved to remain in Chicago. Where else on earth should a man go? I used to be perplexed for an answer when friends from abroad would ask me which way was up town and which way was down town in this absolutely flat city. But I am

perplexed no more, I have settled it. I can tell you now. It is up every way until you get to the First Baptist Church, and it is down from there every other way. So much for the Baptist part of it; but as to Chicago itself, I am just enough of a Chicagoan to say that from all over the world it is up hill till you come to this pinnacle. This is the foremost city of the world, or destined speedily to be, and the man who cannot be satisfied with such a field of work and such a theatre of ambition as that which your pastor occupies, would deserve to be shut up in Joliet or banished to New York. (Laughter and applause.)

Dr. McPherson: Ladies and gentlemen, I had no previous conference with Dr. Henson. He is not paid for demanding that my pastorate shall be long. But I must say that I agree with him in believing that long pastorates in general are in many ways desirable, at least to the ministers. After that speech, any further prose would be anti-climax. We turn to poetry.

Rev. Dr. F. W. Gunsaulus has sent us a little poem which will be read, and then we shall go to supper.

The poem was read by Mr. Allen as follows:

GREETINGS FROM PLYMOUTH CHURCH.

In vain, my sister, after fifty noble years
Look we for silver hairs and marks of coming age.
Rose bloom is on thy cheek: And on thy brow appears
Immortal promise of thy youth's fair heritage.

Golden thy wedding with God's messenger called time
Thy youth glows splendid, like a dawning on the sea!

For deep within both hearts, as music in rich rhyme
Lived, as there lives, the breath of young eternity.

These fifty years are crowns enflowered with living bloom:
Dew filled from heaven, brilliant, fragrant, sweet as love.
Yet all their worthy glory, rooted in Christ's tomb,
Opens triumphant, like that Easter from above.

These fifty years are fifty jewel-caskets bright
Holding the gems of faith, love's gold all purged from dross,
Richer by far than when the first stray beams of light
Fell on their shining—thou hast kept them without loss.

Yet to how many hast thou given of thy truth
Ever enriching as thou gavest, yet enriched the more:
Past fifty years—thine age is richer far than youth.
Christ gives His treasures to us, when we give our store.

Doubts, like vague cloud-land, hasting, floated o'er the blue.
Oft man seemed lonely, widowed in his spirit loss.
Lo, doubts are earth-born, waifs of ocean; and the true
Shines here a star-lit token, bending o'er His cross.

Forth to thy future, waiting, with thy wedded time,
Voices of rapture, yonder, bless our God for thee,
Thine is the guerdon: wear it! Thine the glorious chime
When God shall welcome both within eternity.

PRAYER MEETING.

WEDNESDAY EVENING, JUNE 22D.

REMINISCENCES.

The Pastor: This evening we expect reminiscences from any one that will help us. Glad to hear from you who have been formerly with us and have returned for the night. We want it to be a perfectly free meeting, and you may choose such reminiscences as you see fit. I shall call on a few and trust to the good will and fellowship of others. First of all I

think I shall ask a son of Dr. Ambrose Wight, the Rev. J. S. Wight, who is now pastor of the Waynesville Church in this State.

THE REV. J. S. WIGHT'S REMARKS.

I would that instead of myself, my father stood here to-night. I had hoped that his life might be spared to see the fiftieth anniversary of this church. Although not one of the original members, he was one of the early hearers of Dr. Patterson, when he was a young man, and I think united with this church almost at the beginning; he certainly knew its history as very few men do. I have been away a great while, and feel very much as the folks down South do. They date everything from the war. Some things happened before the war, a great many things during the war, and some things have come into sight since the war. The fire sent me away out of the city, and one of the last things I did was to vote for the removal of the old church and the union with Olivet. When Dr. Patterson called attention to the faithfulness of those early members of the church, he was only saying what was actually due to them. Faithfulness has been a marked feature of this church ever since. And the faithfulness was not all confined to members of the church. One of the things which made such an impression upon me in my childhood and which has abided with me to this day was the constancy with which those men and women, and the young men and women and the children came to church morning and evening. As

I run over the list of the older members I can remember how they sat in the old church, and how they used to enter the church. Most of them were there when the voluntary commenced—nearly every one of them, unless specially detained, was there for the invocation. One of them is here to-night. He used to sit over on Dr. Patterson's right, in that amen corner. He was a physician of a large practice, but I noticed that he was almost always there when church commenced; and if he wasn't I used to watch to see the door into the lecture room open and see him slip into his seat, and I used to admire the dexterity with which he did it, and often quoted his example to some other doctors without so much practice who were not as regular in church attendance as he. Then there was another one, a lady, Mrs. T. B. Carter, she was deaf. I don't think she heard a word of the service from beginning to end. She sat there in her pew with her children and her husband. Her husband showed her the place where the hymns were to be found, the Scripture lesson and the text. But she was always there, unless prevented by ill-health, every Sabbath morning. Although she could not hear she could worship with that congregation and with the church, and I have no question but that her worship was as sincere and as acceptable as that of any other worshiper, nor have I any question either that she gained as much spiritual uplifting from her form of worship as any of that congregation.

I remember another one there, and a great many

of you, I think, will remember him: Honorable John Wentworth—not a member of the church. No man ever made a stronger impression upon my memory than he. Sabbath morning, even though an election was coming on Monday morning and he was a candidate, at about just such a time before the invocation, with his cane in one hand and his hat in the other, he came up to his pew and took his seat. The cane was laid deliberately on the seat and the hat beside it, and he sat down; and I remember to this day how he looked around to see whether all the other old members whom he counted upon were there in their places. And Sabbath evening he was there again.

There were others there. Some were the children of this church like myself. The children used to go to church on Sunday morning, and they sat with their parents or in front of them. Mr. Hunt had a large family, and occupied two pews and I used to remark that the smaller children sat in the front pew; and I have learned in later years that there was wisdom and generalship in that. I never knew of their disturbing the congregation. I remember this faithfulness in attendance, and it has been a great help, and it has been one of the things which has had a marked influence on my own life.

There are churches that are largely attended on the Sabbath, in the morning especially, whose prayer meetings are poorly attended. The prayer meetings of the Second Church were not as large in proportion as those of some other churches in some later

years. But the old lecture room I remember was very well filled, very comfortably filled—sometimes uncomfortably full. There was nothing of the modern three minute talk in that prayer meeting. I remember on one occasion that Dr. Patterson told us to suggest what should be done to have a more general participation in the meeting. Judge Hawes has told how the matter impressed him. He said that they came there and sang two or three hymns, and the Doctor called on one or two elders to lead in prayer, which they did very appropriately, and then he read a passage of Scripture and commented upon it, and when he got through it didn't seem to him that there was anything left for anybody else to say. There was a good deal in that. The Doctor did his work thoroughly, and there wasn't a great deal to be said about that passage after he got through; and yet that prayer meeting was, as I have watched other prayer meetings, after all, the type on which the successful pastors are carrying on their prayer meetings. I know of no successful pastor whose prayer meeting does not include an analysis of the Scripture from week to week. In fact the very permanence of a meeting in a church, especially a large church like this, implies it, and implies that the pastor is a teacher of the Bible. When I look over this church and see these young people who are younger than I, who are not young people, perhaps, or are not counted as such, but who are children of this church, I feel as if the Doctor had, after all, a very successful prayer meeting. The

permanency of his own pastorship seems to be reflected in those and others who have been mentioned.

Dr. Adams has had but three pastorates in his life, and I think the present one is nearly thirty years, if not over thirty years, in length, and my father's pastorate would have reached twenty-five years if he had lived six months longer. He entered the ministry, as many of you know, in middle life. Men who are the children of this church have gone —a great many of them. I came back here because here I feel at home. This is my home. Chicago is my church home. The union of the Olivet and the Second makes this the only home which I ever had; and the only pastor living, of all those who have been my pastors, is the man who baptized me as a child—Dr. Patterson. Our hearts turn back to him in our great sorrows.

I have rejoiced in the work which this church has done. It seems to me that I have a part in it. I have been away a great while, but I feel that I have a part in this work, and that I am, myself, a part of the work which this church has done. Here I was trained for Christ and for His kingdom and for His service, and I can no more get away from the training I got here, and under my father, than I could get away from myself.

One other reminiscence and I am through. I remember very distinctly in 1857 the revival which came to this church. My father called attention once to the fact that no two of the revivals of which a record is given us in the New Testament were

alike, and no two revivals which he had known were alike. But the one of 1857 has seemed to me nearest a model revival of any of which I have had any experience or knowledge. Those meetings were very quiet meetings. The pastor talked as he always did; others talked a great deal more than they commonly did, but the meeting was of such a sort that it seemed as if God was there, as if He had something to say to every one present. I have felt that ours were typical revival services in this: That the confession of sin was a starting point with all those who came to Christ. They acknowledged themselves as sinners. They had a conception of the sinfulness of sin. Some of them, as I remember, a good many of them, who talked in that meeting were in mature life. Younger people coming to Christ under the training of the church, would not have such a clear conception of the sinfulness of sin. They ought to have a very clear conception of themselves as sinners. If they do not, I do not see how there can be any genuine work. That revival did a great work for this community and for this church, and there has been a great number here in all these years since who were then lifted up to a higher plane of Christian life, from which they have never departed.

The Pastor: It is very pleasant to hear from the brethren of the church in that way. He suggests to us how much of an evolution there has been in the way of our services.

One suggestion that Brother Wight made recalls to my mind a remark on Sunday morning after ser-

vices, by Mr. Fernando Jones, who is very much interested in all the pioneers of the city. He was looking at the portraits around the room, and said that I neglected to allude, as I might have done, and ought to have done, to the prominent influence of people in this congregation, men in the congregation especially, in the moulding of the city. He pointed out three or four portraits there of men who had been early Mayors of the city. Mr. Wentworth was mentioned, Mr. B. W. Raymond, Mr. Chapin and Mr. W. S. Gurney. He also called attention to the fact that the first railroad we ever had out here was largely begun under the inspiration, I believe, of two men in the church, and I noticed he named William H. Brown and B. W. Raymond. I saw it noted in one of the histories of Chicago that it was Mr. Raymond's influence that secured the means of building the Galena Railroad, which was the beginning of one of the most marvelous systems of railroad service ever put into operation. And another fact that came up was this, that the wide streets of the city are undoubtedly due to the influence of this same man mentioned last, Mr. Raymond, who was, I think, the third Mayor of Chicago. I am not sure that I have the facts exactly, but as I gathered them they are like this: Whilst he was Mayor some of the government property here was to be disposed of, and Mr. Raymond made a long journey to Washington on purpose to induce the government to cede a strip of land along one of the streets—I think it was State street—in order to widen that street; and that was

the beginning of the movement that has given us more wide streets, one of the greatest advantages that one can well think of in a city, and without which our high buildings would be practically an impossibility, whether they are an advantage or a disadvantage.

Mr. Bouton has been kind enough to come amongst us this evening. He was Superintendent for a great many years of the Sunday-school, and prominent in the Olivet Church, as he has been prominent subsequently in the Evangelical Church of Kenwood. We should be glad to hear from him, and from any one else in the church.

Mr. N. S. Bouton arose and spoke as follows: My early connection with the church began in the fall of 1857. Previous to that time I used to attend this church in the evening, but always attended the Unitarian Church in the morning. In the summer of 1856 I became aware that there was a little prayer meeting organized by a few of the ladies of the church, and that they met every noon, except Saturday, for prayer that their husbands might be brought into the church; prayer that there might be a revival in the church; prayer that those who named God's name should manifest the truth more and more. In the winter of 1857 came that great revival, and the church was filled with the Spirit of God. Before the revival I rarely went to Wednesday evening meetings. I would go with my wife over to the door and there leave her, and go after her at the proper time. But when I went into the prayer meeting,

into that long, dark and uncomfortable prayer meeting room of the Second Church, the same pall that was upon the room was upon everybody that was in there. It wasn't a very warm meeting to those who were not very much interested in religious matters, and I was not particularly interested in that kind of religion; but as the revival came on, as the Spirit began to manifest himself, there came to be a great awakening amongst the young men who were then in the church, and Mr. Brown and Mr. Holt and two or three others of the active young men used to have an evening meeting in which those who felt interested in religious matters could be gathered together, and so they piloted and led them on step by step until they came out into the light of Gospel truth. I remember those meetings with a great deal of interest, and while, as Brother Wight said, there did not seem to be any great, strong enthusiasm, there was a deep feeling that was manifested always. About the first Sabbath in May, 1858, was the first real strong union with the church; nearly all of those who united with the church then remained active Christian men and women throughout life. I only remember one single one of that number who fell away. I went into the Olivet Church, and I remember very well the time when I went in there. I felt it my duty to go into the the Olivet Church instead of going down town to church, because it was nearer. I sent my children into the church and to the Sabbath-school, and I thought I ought to go there myself, and so I went to the

Sabbath-school and the church; and so I became associated with that church, and with the Sabbath-school as superintendent. I had many talks with Mr. Wight in relation to his work as pastor. For quite a time I was one of the elders. Mr. Wight was a very earnest man. I remember I said to him one day, "How is it, Mr. Wight, that you are so thoroughly indoctrinated, when you have never made the subject a matter of very much study?" "Well," he says, "the fact of it is I sat there under Dr. Patterson's preaching for so long a time; and nobody could sit under his preaching without getting indoctrinated. That is the way I came to hold the views which I hold now so strongly." Mr. Wight was one of the elders of the Olivet Church, and he went out from that church to take the pastorate of another church. The relationship between the two churches was always that of mother and child, and while the churches were separated Olivet was a growing church. Olivet Church never had but two settled pastors, Mr. Wight and Dr. Eddy. Mr. Nichols and Mr. Millard and others occupied the pulpit for a time, but never were settled as pastors. There came into that church an element which united them together as one person. Their social life was somewhat different from that of this church, but they were thoroughly united, and in their social gatherings they were always out, and they were always there. The Wednesday evening meetings and other evening meetings were always largely attended. I think the Olivet Church had a larger attendance at its Wednes-

day evening meeting than the Second Church in proportion to its numbers, and there was more taking-part by the various members of the church. The last Sabbath that the Second Church worshipped in its old place was the Sabbath preceding the Fire. The union would have been made complete and the two churches united together on the Sabbath day of October 9th for the first time. By the union of those two churches, all of the elders of Olivet Church, permanent elders, came into the session of this church. So they went along together. I was superintendent of the Sabbath-school, either direct superintendent or assistant superintendent of the two schools, for sixteen years. In those days I used to know all the scholars of the school by name, so that I could speak with them, wherever they were, by name, and a great many pleasant things grew out of that. So that to-day, as I go to the city, I very often meet persons who were then children in the Sabbath-school. Only about a month ago a young man came into my office who was in the Sabbath-school thirty years ago, and wanted to know if I recollected him. I asked him how I came to know him. He told me that I knew him in the Sabbath-school, and in a few minutes I placed him. I had first met him in connection with the Taylor street school. He was one of a little family of four who lived down on Taylor street. The people in that section of the city were extremely poor, and I was one of those who went out into the streets at that time, and made visits, as we were advised

to do, and I found this family. I remembered distinctly I went into the house. There were no chairs; there was a little table, and they were standing up around it—four boys—and they were eating flour mixed into batter with water, and that is what they were having for their meal. I remember perfectly how that family of four was taken up by this church, through its mission work, and was carried along until they have all become active, able persons, and have good families, and are active in church work themselves. So we look back forty or fifty years, and it seems only a very short time; but these influences go on. They reach forward. No one knows anything at all about it. We guess at them, but they are going forward.

We speak of our fifty years here. I came out here from a church in New England that had had four pastors in 150 years, and only four pastors. That might have been a common event down East, but this is a very uncommon event with three pastors and all living.

The Pastor: We shall be glad to hear from Dr. Andrews, Mr. Foote, Mr. Ward and General Brown, as well as any others who have reminiscences to give us.

Dr. Edmund Andrews spoke as follows: My reminiscences are a little irregular and disjointed. There are a good many of them, but they don't seem to assume any very systematic shape as I look back.

I came here in 1856, or '55, I forget which now, and I united directly with the Second Presbyterian

Church, and I can recall some differences in the church and in the community between that time and this. Chicago at that time was a wild place in a good many respects, besides being a mud hole; and the people were not exactly smoothed off and polished down in their demeanor. I think I could say that in proportion to the population you could see about fifteen times as many men leaning against lamp-posts or lying drunk on the edges of sidewalks that were elevated on stilts—as you see now. There has been an improvement in public morals, and there has been an improvement in manners. I think it is quite likely that some of you know that when you get fifteen or twenty Presbyterians into a controversy, where there is a difference of opinion brought out, you will find that they won't get out of that little dispute without some of them throwing out either directly or indirectly a few insinuations, a little mean slight on the motives which induced the others to take such a "preposterous course." But I think it is pretty good now as compared with what Chicago and the Second Presbyterian Church used to be back in the antediluvian times when I came here. Outside of the church there was no pretense to courtesy in such matters. There is a very good example of this sort which I might state of an old infidel crank named Seth Paine, who took it into his head that he would publish a newspaper, and made some very sharp attacks on the Second Presbyterian Church. I cannot quote them word for word—I never was good at making exact quotations—but I can give you the

substance of it; that the Second Presbyterian Church consisted of a miscellaneous lot of rascals who assembled once a week and listened to the demonstrations of that old hypocrite, Dr. R. W. Patterson. I don't know what became of it as a newspaper, but it faded out of sight. Another instance was that of an active young physician in those days, who was ambitious and who had a pretty good education, but who had been brought up in a home which was hostile to Christianity. As he was ambitious and desirous of distinguishing himself in medical literature, he founded a new medical journal. He sent me a copy of it one time, in which there was a somewhat fierce and ill-natured slant against Christians for holding their opinions and notions. I knew him pretty well, and I knew he had a great many good qualities in him, and I also knew the unenviable character of his bringing up, yet thought he was going to be something. Well, I sat down and wrote him a letter and called his attention to the fact that a great many of us believed in those Christian notions; that there were a great many physicians who believed in these Christian notions against which he had made such a vigorous attack; and of those who did not believe in them very fully, some were in doubt, but all of them had Christian families under their charge, for whom they had a warm friendship and whose opinions they respected, even though they did not adopt them, and that all these medical men would spurn his medical journal with disgust if they found him assailing the opinions which they knew to

be held so dear and so tenderly by their closest friends. Well, he had a great deal of friendship for me, for I had helped him considerably, and I told him the medical profession would drop his journal out of sight if he didn't drop that kind of talk. He took it kindly, and sent me his editorials for some time after, and I never saw anything more against Christianity in his journal. He smoothed off a little. Still at the time I came here I think we were all—I don't say the Second Presbyterian Church particularly—but we were all generally in a habit of getting at things in a lively kind of a way, and we didn't always regard each other's feelings at that time perhaps as we should. I think there was a little more of the rhinocerous than there was of the gazelle in us. It came out a little when we came to discuss the matter of the moving the church. We did not get out of that discussion without some most excellent men whom everybody respected and whose good character and Christian qualities were above all suspicion, putting, a little obliquely, I might say, in their discussions, probably some on each side, more or less of the insinuation, and occasionally something slightly approaching a direct charge of unchristian and improper motives on this or the other side. There were those that wanted to move and those that didn't want to move, and we couldn't get through that discussion without more or less friction. We old fellows did not like the appearance of it, and resolved to reform. We had a discussion and got through it pretty well, with a little friction with some

of the members. I recollect the occasion of the final meeting that settled the question. The main question that had been up was something that practically settled it. We met in the old lecture room of the old building to discuss the matter on one afternoon, and those who were opposed to moving urged it most earnestly; and then our good Judge Hawes, who was not judge then, and, as he said last night, not married, and therefore not trained up altogether in the way he should go, appeared with his pocket full of proxies from voters, members, and assumed to have a majority in favor of staying down town. I didn't see that there was anything wrong about that, so I didn't say anything, but still I thought we were being a little outgeneraled, as we had not thought of it on our side. So after looking the field over we saw that in spite of the pile of proxies we were still in a pretty good majority in favor of moving, so we went on with it, and there was a good deal of discussion, and not always of the character perhaps we would like. As the afternoon went on another thing loomed up in front of us. We didn't have so many ways of getting out south as we have now. It was very important in those times for the men who lived in the south part of the city to move matters that way, and thus those who wanted the church moved south were men who lived down that way. As the afternoon went on the brethren who wanted the church to stay down town kept talking, and as the time approached when the majority who wanted to move south wanted to take their train home the other side thought of more

things that they wanted to say, and they kept saying them. Sometimes they said them two or three times over; and in short, the unchristian supposition dawned on our minds that they were talking against time, and desirous of continuing the discussion until the majority had gone home. We saw the difficulty. That stalworth John Wentworth—"Long John" we used to call him, was there, engineering—not the machine, but the movement. (Laughter.) I saw what was ahead, and it was evident that unless that discussion should be stopped the church would stay down town—there would be only down-town people left to vote. So after thinking it over a little, and without consultation with anybody else I rose and moved the previous question. Now perhaps the ladies here who have never attended debating societies do not know exactly what that is. It is a motion, the effect of which is to order an immediate vote upon the main question. So I got the floor, moved the previous question and had it seconded. John Wentworth sprung up and said, "The previous question?" You can't move the previous question here. We are not going to have the gag law here." Well, I got up and said "This body has the right to stop an unreasonably lengthy discussion, and insist on the previous question being put." I addressed that to the chairman. Well, the chairman—I don't remember who he was, but he was a good-hearted old fellow, who didn't know much about parliamentary usage, didn't know for the moment what the previous question meant, and when he tried to put it he didn't

put it the right way. I instructed him as to what the proper order was, and how to put the previous question. John Wentworth got up again and said, "I tell you you can't move the previous question here." I said, "Well, I have moved it, and am going to see it put through." So after considerable difficulty I got it dawning through the chairman's head what the previous question meant and how he should put it, so he put the previous question and an immediate vote was ordered, and we carried it and went home. As we broke up to move out, Long John Wentworth said, "Who is that fellow that stuck the previous question into us?"

Now I don't want to go over all those things again. The longer I live the more I hate a discussion which has spears in it. And I think it is well that we should cultivate a little of the spirit of an old knight who lived in the middle ages, mentioned by one of the novelists. He was such a chivalrous, valiant old knight, that whenever he saw another knight he said he was a most worthy man, and it was a great pleasure to meet him. And whenever he wanted to fight with a knight, "Would it not please your honor if we should have a little knightly discussion with our spears?" Well, differences of opinion will always exist, and they must always be settled. But if we look at the community as it is now, and look at this church as it is now, it seems that if we had taken the same care in those days as we do now, there would not have been as many spears thrust as were in those days. But I think there is opportunity for improve-

ment yet. A man is not a true Christian, or a perfect Christian, until he can hold a discussion with differences of opinion and endeavor to carry his points by keeping his language always courteous and always kind, and his movements always honorable. Those are some of the essential points of Christianity.

The Pastor: Can we hear something about the mission schools of the church? I was told last night that the Christian Association of this church organized the first mission school, and was the first Young Men's Christian Association of Chicago. Mr. Ward and Mr. Brown know something about that, and we will be glad to hear from them.

Mr. Ward arose and spoke as follows: Doctor McPherson told me last night, "I had always thought you were a young fellow, but I have seen your name associated with so many ancient things lately that perhaps I am wrong." I replied, "That is the very reason I am young and expect to continue so." This church, in an early day, certainly had the faculty of setting its young men to work and of keeping them at work. I don't think there were any drones in the church in those days. We were always kept busy with one thing and another. We had the Sabbath-school, and the Taylor Street Mission, of which I had the privilege of being the superintendent for twelve years, and I wish to bear testimony to the faithful band that was associated there at that Taylor street school. They were not satisfied merely with coming together on the Sabbath and teaching their classes, but they went around the streets and into the families,

found out where the children were and gathered them in, and took care of them after they were in. We have seen the results of that. Mr. Bouton spoke of a young man calling at his office. Two brothers of that young man called at my office one day. They were dressed neatly; one of them was at the head of a department in a large machine-shop. The other one was residing in Brooklyn, engaged in business there, and was superintendent of a Sabbath-school. Both earnest Christian men. And I have had so many persons come to me, and say, at different times, "I used to be in the Taylor Street Sabbath-school."

During the war we contributed four of our teachers and many of our scholars to the army. I went down to Cairo with some who were sent there in the early part of the war and spent a Sabbath there, reaching there Saturday night, and we went out early Sabbath morning to see if we could find church service. We met three soldiers coming away from the Presbyterian Church, and they said there was no service; the church was locked. We all went together to the Methodist Church, and we found the soldier-boys there, and they and the others who were present, said there was not going to be any service, there was no minister there; there was no minister in town of any denomination. And one of them, who was connected with the church, said, "If you have a mind to conduct services here, you may." I told him that that was not my line, but I thought it was shameful to have a day pass when there were so many present accustomed to attend church, without having an oppor-

tunity to worship together. Well, the church was opened up, and it was filled, and we had a very pleasant day. I came back here and reported the facts to the Wednesday night meeting, and this church, with its usual promptness and energy in such cases, said "These things must not be, and we must do something about it." There was Elder Williams, who was always fond of good deeds. He said, "I will raise the money, if you can only find a man to send down there." We did find a man,* a member of this church, who was ready to go at once. This gentleman remained there until the Sanitary Commission was organized, and then he was appointed their agent. Afterwards he was ordained a minister, in order that he might be a chaplain of the work which he had been able to accomplish. In that work he felt that he could rely upon his church. This church gave him material aid, and gave its heartfelt sympathy and prayers for the work he was carrying on there. Because this church did stand behind him and did help him, so much was accomplished there.

The great trouble about speaking here on this subject is the temptation to speak too long. I will stop just where I am, for fear I should talk for an hour.

The Pastor: Perhaps Mr. Brown will say something to us on this subject.

Gen. S. L. Brown spoke as follows: I am probably the oldest Sabbath-school scholar in Chicago.

* Rev. Ezekiel Folsom.

I came here fifty-seven years ago, quite a lad. The room we met in was the First Presbyterian Church of Chicago. It was a small, one-story wooden building, very plain, and cost probably $300, size 40x60; situated on Clark Street on the alley between Randolph and Lake. The building stood lengthwise with the street, about twenty feet back from the sidewalk, which consisted of two boards thrown along together on sticks to keep them out of the mud and water. The building was very properly set upon piles, because if it had not been we should oftentimes have been completely drowned out. We had a very easy way of draining by a ditch down the street along to the river. I remember one Sabbath I came to church, bringing my father's family in a cart. We used carts in those days to go to church. I got the family to church very well, and I could back up as far as the two boards, but I couldn't get any further, so I landed my cargo on the boards, and there they stood waiting with some other parts of the congregation, for some way of getting into the church, which was completely surrounded by water. Some very ambitious men, to help us out of our difficulty, went down to the river, which was a block and a half away, where a big vessel lay under the Clark Street bridge, and got a yawl boat and brought it up the ditch and got it over the sidewalk, and made a swinging bridge between the edge of the sidewalk and the church. So that difficulty was overcome.

I remember very well the Sabbath-school. There

were some noble Christian men in it. Some men whose names are on our roll that are not altogether unknown to some of those who are here. There is Mr. Hunter, a most excellent Christian man, and Mr. Merrill, a better man I never came to know; foremost in the Sunday-school, visiting families from time to time, carrying little gospel tracts and books with him; always present at our meetings for prayer. I remember when the 40x60 building was put upon rollers—and you know how we move buildings here now—and we moved it up a good way from the city then. We moved it up as far as a little south of Washington street and placed it on the alley on Clark street between Madison and Washington. We stood it properly on the street at that time, putting the front door up to the sidewalk, and built a small addition of twenty feet on the back of it, so the room was 40x80. Well, that soon filled up and we needed an addition, so they put up another building right by the side of it, 40x80, and we had a very respectable building, quite a large one. That room was full every Sabbath, and filled with a band of as excellent Christian men and women as any church ever had in this world.

I never shall forget one night I went into that church. I had fastened my horse and cart in the alley and came in late, and I sat down by the big stove, which they used to have, big enough to warm the entire church, and the stove-pipe ran straight along the whole length of it and landed in the chimney. Dr. Blatchford was the pastor of the church.

I sat down by the fire until I could go down to the pew where my father's family were sitting, and the old Doctor announced his text, "Behold, I stand at the door and knock." I have never forgotten that sermon. It lives in my memory to this day. It was the first thing that ever led me to take one step toward the Lord Jesus Christ as my Saviour. The Doctor announced at the close that he would have a meeting for any one who wanted to talk with him at his house next Friday evening. A friend, whom you all now know, an honored citizen, and I agreed that next Friday evening we would go there. We presented ourselves before the good old Doctor. He looked at us and says, "Well, boys, what do you want?" I had to be the spokesman, and I said, "Doctor, we came here to talk with you because you have invited us to come, to speak to us about our souls." Well, I never have forgotten that meeting. I think that both of us began the Christian life there, and we have been firm Christians ever since.

There is one thing connected with that old church that has a great deal to do with the life of this. Just before our church was formed there was a revival of religion under the Rev. Dr. Gallagher, a gentleman who has long since gone home. A man whose voice was heard for Christ from the Southern Arkansas River all along the Mississippi River Valley. He was the great evangelist of that early day. A man who weighed about 300 pounds, he never entered the pulpit, always stood in front, a man whose voice both in word and tone drew the

people and commanded their attention. It was just after that that our church was organized, and we came out of the old church bringing with us into this church the spirit of that revival. We began our Sabbath-school work that the Doctor very kindly spoke of in his sermon last Sabbath, almost immediately after our church was organized. One of the ladies who was a teacher in our first mission is here to-night, Mrs. Lawrence, and with the exception of herself and Mr. Thomas, I know of no others who are now connected with our church or with our Christian work. We hired a little building and began our work. We never stopped. The mission work went on. We hired a school-room on the north side of the river, and went right out there, some three or four of us, and visited every house on the north side of the river. *Now* that may seem to be pretty hard work, but it wasn't hard work *then*. We invited the children in. The first Sabbath we had from twenty-five to thirty children. The next Sabbath our room was full, and I could say almost without boasting, our room has been full ever since, no matter what we have had, and for forty-nine years that school has never been closed, except on the Sabbath just after the fire. We went up there after the fire and we found a number of children had come down there. We sang over some of our Sabbath-school hymns and had prayer, and made arrangements for a meeting on the west side of the river on the next Sabbath. Oh, I cannot begin to tell you the result of that Sabbath-

school work! It has remained in the hearts of a great many hundreds, I think I could say, of honest Christian men and women. It has remained in the hearts of some of the best men we have in Chicago. It remained in the life of some of those who have stood in the pulpit. Bradford Y. Averell was a little boy only so big, when we began our mission work. He was one of our mission scholars. And I think that our Sabbath-school had a great deal to do with his success.

I meet a great many who have grown to man's estate as I go through the city and through the country, and it has always been a rule of mine when a scholar comes up to recognize him; of course I cannot recognize them all in their change from childhood to manhood and womanhood, but when they stop me on the street and call me by name and tell me they were my scholars, I ask them this question: "Are you a Christian?" And I think with but one exception I have had the answer from every one, "I am." And a great many of them are earnest, active Christian men and women in different churches in our city now.

The Pastor: I was reminded by Dr. Patterson—who does not forget many things—that in the sermon Sunday morning I neglected to mention the fact that only within the past few years, about the middle of my own pastorate, has the church ever had a Board of Deacons, as distinct from a Board of Elders. That will be made perfectly clear in the history of the church about to be issued.

The Pastor: Our time has passed very quickly, and it is getting late. However we are anxious to hear as many as will favor us.

Mr. Bouton: There is a single word I will say in connection with the work of the church in regard to the Rev. E. R. Davis. I see him here. In the early days of the Presbyterian league, the work of selecting and obtaining desirable locations devolved more upon the persons in connection with this church than any other. Mr. Davis and myself found the lot which was afterwards occupied by the Forty-first Street Church, and it was turned over afterward. Undoubtedly, without the work which had been done through the Presbyterian League, that field down there would not have been occupied by the Presbyterians.

The Pastor: Mr. Davis has been here a great many years—nearly twenty-five or thirty, and he has been one of the most faithful of our people. It is simply true to say that he has worn himself out in the work of the Master. I never meet Brother Davis now without feeling my heart stir. Perhaps he will say a word to us.

Mr. Davis spoke as follows. Just a word in respect to the mission. I came here a little over twenty-five years ago. The first two years I spent as missionary or minister of the Board of Missions. In connection with that mission I have a very pleasant memory of some of the young ladies and gentlemen of this congregation who helped me to conduct those Sabbath-schools. I wish to mention one fact

that may be of interest: I had one winter a Bible class, and in that Bible class I had a young man who was thoughtful towards the ministry, and I did what I could to encourage him and help him. He is now preaching the gospel at San Francisco—I refer to Dr. McKenzie.

LETTERS.

Cable Message from Dr. Gibson.

Saint John's Wood, London, wishes Second Church all Jubilee blessings. Ephesians iii. 14-19.

Letter from the Rev. M. Woolsey Stryker, D.D., Fourth Presbyterian Church, Chicago.

My Dear Brother: It is a great regret to me that I shall be out of the city on next Monday night, and so that I cannot answer to my name when the general roll is called of your friends, new and old.

I congratulate you upon the story of the noble Second Church. . . . That in this city of stir and change such a church has had but three pastors is of itself phenomenal and exemplary. May it be long before the number is increased.

There is nothing that has made for the growth in good of this tremendous town, in which the Second Church has not had an active influence. By its words and deeds it has told nobly all this half century. What colonies it has sent out!

The Fourth Church stands up as one of the eldest daughters to kiss the matronly brow and honor the

mother who, at her golden wedding, is still as young and fair as ever.

I think there are more of the brood in our company now than in any other one church of this city. They will throng to the feast with unanimous love.

May these holidays of memory be holy to you all, with new hope and strong reanimated purpose.

Our work is one — one with all the churches knit together in our staunch Presbytery, and one, thank God, with "the blessed company of all faithful people."

Whole-hearted greetings to you for myself, and in the larger behalf of my own dear church. The little one has become a thousand; long may it abide under the shadow of the Almighty.

LETTER FROM REV. JEREMIAH PORTER.

BELOIT, WIS.

MR. JOHN C. GRANT,

Beloved Friend:— . . . The kind request of the Session of the Second Presbyterian Church to be present at its semi-centennial celebration was sent to me. . . . Would that I could make my answer an affirmative one. Having known its first pastor on his way to Chicago to supply the pulpit of the First Presbyterian Church for a time in the absence of Mr. Bascom, and having honored Dr. Patterson for fifty years, and some of its first members having been my personal friends, including my cousins, Mr. and Mrs. John C. Williams, the parents of Mrs. E. W. Blatchford, how happy I should be to partake of your joys,

as you see what God has wrought by its former two pastors and their most worthy successor. As God in his loving kindness permitted me to lay the foundation of the First Presbyterian Church at Chicago in 1833, in a population of less than two hundred (outside of Fort Dearborn), only fifty-nine years ago, and to commemorate its fiftieth year with its present pastor, how happy I should be, on this *next* Jubilee in a city of one million and a quarter of people, to present myself among you, and partake of your joys and join in your prayers for the Chicago of the future!

May it be true, not of its churches only and colleges and universities, but of its laws and government, that it is a city "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

The feebleness of fourscore and seven and a half years must be my apology for absence from your anticipated reunion.

May it be more joyful than your highest anticipations, and be evermore one of the many churches using effectually "the gospel of Christ," for "it is the power of God unto salvation."

With many hearty thanks to Dr. McPherson and your session for their invitation, I am your loving friend, rejoicing in your joys in the church, your school and family, hoping that in the future of your days to meet you and your beloved parents in our Father's house.

LETTER FROM RT. REV. CHARLES EDWARD CHENEY, D.D., RECTOR OF CHRIST R. E. CHURCH, CHICAGO.

MY DEAR COLONEL JACKSON :

Your kind note, inviting me to be present on Tuesday evening next at the reception in connection with the fiftieth anniversary of the Second Presbyterian Church, is at hand. I deeply regret that I am just on the eve of an Episcopal visit to our parishes in the interior of this state, and shall hardly be able to return earlier than Tuesday night. Should I be home in time to do so, I will certainly make the effort to be with you. But I fear it will be impossible.

In case I should not reach the city in time to be present, will you be so good as to offer the heartfelt congratulations of Christ Church and its rector? The relations between the two churches and their pastors have ever been of the kindest and most fraternal character, and none can rejoice more sincerely over the honorable record of the Second Presbyterian Church, or feel a heartier gratitude for the work it has accomplished, than its younger sister in Christian work.

ERRATA.

Page xv, line 8, for Elisha Wadsworth read Elisha S. Wadsworth.

Page 70, line 7, for Elisha Wadsworth read Elisha S. Wadsworth.

Page 70, Portrait, for J. H. Burch read I. H. Burch.

Page 91, line 5, for Thomas Murdock read Thomas Murdoch.

Page 113, line 4, for Thomas Murdock read Thomas Murdoch.

Page 108, line 25, for $25,000 read $2,500.

Page 211, line 31, for Mrs. George Steel read Mrs. George Steele.

Page 211, line 36, for Mrs. E. H. Hadduck read Mrs. E. H. Haddock.

Page 213, line 15, for George S. Snow read George H. Snow.

Page 224, line 10, for Silvester Willard read Sylvester Willard.

Page 313, lines 2 and 4, for Rev. J. S. Wight read Rev. A. S. Wight.

ADDENDA.

Page 46, line 18. Mention should be made of the beautiful marble Baptismal Font presented to the Church in 1888, by Mr. and Mrs. Norman Williams, in memory of their daughter, CAROLINE CATON WILLIAMS; and of the massive and appropriate silver Communion Service presented to the Church in 1891, by Mrs. Emily Sherrill Eames.

INDEX.

PAGE

Abell, Mr. and Mrs. S..... 94
Absent Members (list)..... 154
Accessions to the Church in 1843..... 26
Adams, Rev. W. W., 77, 127, 232, 303
Adams, Rev. Dr..... 317
Addenda..... 344
Addison, John..... 43, 47
Addresses—
Rev. J. H. Barrows..... 262
Rev. P. S. Henson..... 305
Rev. J. G. K. McClure..... 288
Rev. S. J. McPherson..... 264
Rev. R. W. Patterson, 242, 254, 268
Rev. W. W. Totheroh..... 293
Rev. J. S. Wight..... 313
Rev. J. L. Withrow..... 284
Advance, The..... 126
Alaska..... 111
Allen, Ira W., Jr.....82, 209, 210
Altos (Choir)..... 120
American Home Missionary Society..... 22
Anderson, Paul..... 115
Andrews, Dr. Edmund.....211, 324
Andrews, Dr. E. W..... 210
Anniversary (Fiftieth).....207, 209
Anniversary Sermon..... 217
Architect..... 32
Arizona..... 111
Armour, Allison V.....90, 209
Armour, George, xiv, xv, 43, *45, 46, 66, 70, 71

PAGE

Armour, Mrs. George, 46, 112, 211, 231
Armour, Mrs. Bertha C....113, 146
Averell, A. J.....xv, 90, 209, 211
Averell, Rev. Bradford Y.. 95, 127, *231, 247, 294, 338
Averell, James..... 110
Avery, Oscar F., xiv, *42, 65, 66, 213, 239
Avery, Mrs. O. F.....xi, 110, 211
Ayers, Enos..... 90
Ayers, Mrs. Enos..... 213

Baker, A. B..... 127
Baker, Miss Bertha..... xi
Baker, Elihu.....xiv, *58, 63
Baker, Lewis C.....118, 127
Baker, Wm. M.....xiv, 67
Baker, Mr. and Mrs. W. M.... 211
Baker, W. T..... 210
Balcom, Mrs. Uri..... 211
Balfour, Mrs. 120
Ballard, Mrs. E. A.....106, 211
Ballard, Rev. F. O..... 267
Baptismal Font..... 344
Baptist Church, First..... 27
Baptists 124
Barker, Mrs. John..... 211
Barker, Mrs. W.....xi, 113
Barnard, M. R..... 83
Barnes, A. H..... 127
Barrows, Rev. J. H., 225, 253, 262, 278
Bascom, Rev. Flavel, 20, 22, 27, 225, 268

* Portrait.

PAGE

Bass, George.....
Bellas, Mr. and Mrs T. H..... 210
Bequests:
John Crerar 141
Mrs. C. Peck..... 145
Mrs. Eleanor I. Reid..... 146
Blatchford, Rev. Dr.....22, 335
Blatchford, Mrs. E. W..... 341
Boice, H. M.....xvii
Boomer, Miss Mary M..... 84
Boomer, Rev. W. B...127, 232, 247
Bouton, N. S..xvii, 43, 65, 320, 339
Boyer, Mrs. Elizabeth..... 26
Boyer, Mrs. James..... 101
Boyd, Edward.....77, 81, 234
Bradley, E. L.....143 302
Brooks, Dr. J. A..... 211
Broşs, J. A..... 119
Bross, William,
xvii, 73, 125, 126, 147
Bross, Mrs. William..... 211
Brown, Mrs. Abby L..... 94
Brown, Mrs. H. C..... 19
Brown, Miss..... 108
Brown, S. Lockwood, xi, 26, 74,
76, 81, 82, 100, 210, 211, 233, 333
Brown, William H.,
xiv, xv, xvii, *19, 20, 21, 34,
58, 59, 70, 73, 118, 144,
213, 224, 270, 282, 321
Brust, Edward.....xiv, 66, 67, *239
Building Committee..... 31
Building enlarged..... 30
Building, The first Church.... *26
Building (the present Church). *40
Building (the Spotted Church) *31
Buildings (Church).. 230
Burbank, E..... 95
Burch, I. H.....15, *70, 344
Burch, Mrs. T..... 211
Burdick, Miss 108
Burnham & Root..... 90
Burr, Jonathan.....91, 234
Burr Mission..... 91, 234

PAGE

Butler, Miss C..... 78
Butler, Miss Mary..... 78
Butler, Walter..... 78

Cable, R. R..... 90
Cable, Mrs. R. R..... 210
Cairo, Illinois... ..... 133, 333
Calhoun, Miss.....106, 107
Calvary Church..... 233
Campbell, James.....27, 30
Campbell, Mrs. J..... 27
Campbell, Mrs. M. B..... xii
Canal Trustees.....36, 37
Carter, Asher.....33, 118, 213
Carter, Mrs. Asher..... 106
Carter, Mrs. Catherine R..... 19
Carter, Thomas B., xi, xiv, xv,
19, 21, 31, 43, 62, 66, 67, *68,
81, 82, 118, 211, 224, 233,
234, 246, 260, 289
Cass, George W., xiv, 67, 90, 209, 210
Cass, Mrs. Geo. W..... 210
Case, Miss A 118
Caton, A. J.....90, 210
Caton, Mr. and Mrs. J D.....211
Celebration of the Fiftieth An-
niversary..... 207, 209
Chairs from Spotted Church .. 103
Chamber of Commerce Build-
ing..... 20
Chant, H. W 120, 121
Chapin, J. P..... 213
Chapin, Mrs. S..... 27, 94
Chapin, Mr..... 319
Cheney, Rev. C. E..... 343
Chicago Evangelist..... 126
Chicago in 1842 and 1892..221, 268
Chicago Presbytery..... 20
Chicago Theological Seminary 123
Chili..... 232
China..... 107
Choir..... .....301, 303
Choir, Quartette..... 118
Choir (present)..... 121

* Portrait.

PAGE

Choir, three periods of..... 118
Christ Chapel S. S..... ....77, 234
Christ R. E. Church 343
Christian Endeavor Society.
116, 304
Church, Accessions to..... 26
Church Buildings.....27, 230
Church Dedicated..... 28
Church enlarged..... 30
Church erection.....150, 277
Church Psalmist..... 29
Churches, cost of.. 45
Churches (other)... 93
Corner-stone..... 45
Cincinnati Presbytery..... 20
Clark, Mrs. J..... 94
Clark, Mrs. L..... 27
Clark street..... 27
Clark Street Methodist Church. 27
Clarke, George C..xv. 70, *237, 239
Clarke, Mr. and Mrs. J. M.210, 211
Cobb, Silas B., xv, 30, 113, 146,
211, 224, 246
Cobb, Mrs. S. B 213
Cobb, the Mrs. S. B. Cobb bed,
Presbyterian Hospital.... 113
Cobb, W. F.... 90
Collins, George.....xv, 70
Colonies 94
Colony (First)..... 19
Communion Service.....253, 344
Congregational Churches..... 25
Congregational expenses...146, 147
Congregational Herald..... 126
Congregationalists 25, 122, 276
Congress..... 127
Conservatism (slavery)..... 24
Contents (Table of)..... vii
Conversions..... 237
Cook, H. D .....xiv, 67
Cook, Miss L..... ... 118
Cook, N. B..... 119
Coopward, Miss..... 108
Correspondence Committee... 210

PAGE

Couch, Ira H..... ....26, 224
Cowles, A. L..... 119
Cowles, Mr..... 121
Crerar, John, xvi, 70, 71, 90, 113,
137, *139, †141, 145, 239, 240, 282
Couch, Mrs. Ira..... 211
Couch, Mrs. James..... 211
Crouch, Mrs. R. B.....113, 210
Crouch, Thomas..... 120
Crumbaugh, F.,
xiv, 65, 144, *145, 239
Crumbaugh, Miss..... 108
Crumbaugh, Mrs. F..... 211
Cundall, Miss F.....xi, 83, 86, 235
Cunningham, Rev. N. P..... 27
Curtiss, Rev. H.....123, 276
Curtiss, Lester.....xiv, 67
Curtiss, Uri..... 210

Dakota 108
Date of Fiftieth Anniversary.. 209
Davis, Rev. E. R..... 330
Davis, Mr. and Mrs. L. H..... 211
Debt, Church.....230, 235
Deacons, Board of..... xiv
Deacons, when first chosen.... 67
Deceased Members (list)..... 176
Decoration Committee..... 210
Dennison, Mrs. E. H. 95
Densmore, Mrs. E. W..... 211
Dent, Thomas,
xiv, 66, 113, 209, 211
Detroit..... 29
Dickinson, Rev. E. F.,
78, 80, 82, 83, *87, 234
Discipline..... 68
Discussion in regard to remov-
al from the Spotted Church 327
Dismissed Members (list)..... 176
Dobyns, W. R..... 89
Dodds, James A.... 127
Dole, George W..... 19
Dorcas Society 100
Dorman, Mr. and Mrs. O. M... 94

* Portrait. † Bequests.

PAGE

Dunham, John H.....xv, 90, 211
Dunham, Miss V.....113, 210
Durrie, Rev. A..... 232
Dyer, Thomas..... 34

Eames, Mrs. H. F.....211, 344
Eddy, Miss..... 120
Eddy, Rev. A. D.....94, 231, 322
Edifices, Church..... 230
Elders..... 20
Elders (list of)..... xiv
Elders' Meetings..... 58
Elders (from Olivet)..... 42
Elliott, Rev. G. W.... 225
Eleanor I. Reid Kindergarten room..... 84
Ely, Mrs. Edward, 90, 104, 110, 111, 210, 211, 213
Ely, Mr. and Mrs. Edward.... 95
Ely, Richard..... 213
Entertainment Committee.... 209
Errata..... 344
Erie Street Mission..... 233
Erie Street Sunday-school..... 76
Everett, J. C..... 210
Exceptional Population... 109
Executive Committee..... 209

Fairs..... 101
Farwell, Mrs. G..... 210
Farwell, Mrs. J. A ...120, 121, 301
Farwell, J. V. & Co.....38, 98
Fellowship Meeting..... 267
Addresses at—
Dr. Barrows..... 278
Rev. E. B. Hubbell 297
Dr. McClure.... . 288
Dr. Totheroh..... 293
Dr. Withrow 284
Fiftieth Anniversary.....207, 209
Committees..... 209
Sermon.. 217
Fifty Years, Changes in..... 222
Finance Committee..... 210

PAGE

Fire of October 9, 1871...42, 77, 79
First Baptist Church..... 27
First Church building.....21, 230
First Congregational Church... 276
First Day Jubilee Services..... 213
First German Evangelical Church..... 27
First Mission Sunday-school in the West 76
First Presbyterian Church, 19, 22, 24, 25, 27, 225, 253, 334, 342
Fish, Miss 120
Folsom, Rev. Ezekiel, 127, *133, 333
Foote, Erastus, xiv, 66, 209, 211, 241
Foreign Missionary, First 128
Forsythe, R.....82, 213
Foundations laid..... 33
Fourth Presbyterian Church, 232, 340
Fox, Mrs. O. R..... 120
Free Kindergarten Association 85
Freeman, Robert..... 30
Freeport Presbytery..... 20
French, Miss N..... 120
Fullerton, Mrs. A. N 19

Gage, Mrs. S..... 19
Galena..... 122
Galena Seminary. 122
Gallagher, Rev. Dr..... 336
General Assembly (Cleveland). 109
General Estimate of Influence of the Second Church.... 148
Gibbs, Mrs. G. A..... 94
Gibson, Rev. J. Monro, *xiii, *53, 98, 212, 213, 228, 230, 235, 236, 245, 258, 340
Giles, Mrs. W. A..... 210
Gillespie, J. M..... 90
Goodrich, T. W..... .. 119
Gothic Church..... 32
Gould, Miss Fannie.... 210

* Portrait.

PAGE

Gould, John S.,
xiv, xvi, 43, 64, 113, 210, 260
Gould, Mrs. John S..... 210
Gould Mr. and Mrs. John S.. 211
Gould, William R.....*38, 70
Grant, John C.,
xi, xiv, 66, 209, 210, 341
Granger, H. C.....127, 232, 247
Gray, Mr. and Mrs. A. R..... 211
Gray, Miss B..... 210
Gray, F. D..... xvi
Gray, Mrs. F. D..... 110
Gray, Mr. and Mrs. F. D 211
Grover, Zwinglius, xiv, xvii, *63,
73, 213, 239

Haddock, E. H....xv, 70, 224, *226
Haddock, Mrs. E. H..211, 246, 344
Hale, Mrs..... 113
Hallem, Rev. Isaac N. 27
Hall, Robert G..... 88
Harmon, Miss Sophia..... 26
Harmount, Mrs. G. A.....106, 110
Harrington, Rev. Joseph N.... 27
Hartwell, Miss..... 108
Harvey, T. W., xvii, 109, 209,
210, 241, 245, 282
Hastings, Francis H..... 26
Hastings, F..... 119
Hastings, Mr... 143
Hatch, Miss J... 86
Hathaway, I. W..127, 232, 247, 304
Haven, C. A..... 121
Hawes, K...xvii, 209, 210, 304, 316
Hawes, Mr. and Mrs. K..... 211
Hayward, P..... 82
Helm, L..... 82
Helm, Miss N 113
Henderson, Howard.....82, 210
Henderson, Mrs. H. E 210, 211
Henderson, Rev. A. W., xvii, *73, 282
Henson, Rev. P. S..... 305
Herald of the Prairies..... 124
Herrick, Mrs. L. A..... 211

PAGE

High, Mrs. Elizabeth..... 19
High, George M.....xiv, 65
High, John..... ..19, 31
High, John, Jr.....xv, 70
Hill, Cyrus F.xvii, 74, 213, *241, 282
Hill, Miss E. C..... 106
Hillis, Rev. N. D. 267
Holbrook, Rev. J. C..... 126
Holt, C. S.... .....91, 210
Holt, Mrs. C. S..... 210
Holt, D. R.,
xiv, xvii, 63, 73, 213, 321
Home for the Friendless..... 91
Home for Incurables.....136, 240
Home Missions..... 109
Hood, D. N..... 121
Hooker, John W.,
xv, 19, 70, *223, 224
Hooker, Mrs. J. W..... 19
Hosmer, C. B 37
Howard, R. T..... .....121, 301
Howe, R. H..... 95
Howe Street Mission .. 76, 77, 233
Hoyne, Mrs. T. S..... 210
Hoyne, Dr. and Mrs. T. S..... 211
Hoyt, Miss Cornelia..... 118
Hubbard, H. G.....xv, 70
Hubbard, John M..... . 121
Hubbard, Mrs. Juliette W..... 26
Hubbell, Rev. E. B.....249, 297
Hughes, W. J. H..... 83
Humphrey, Rev. Z. M..... .. 276
Hunt, Miss Clara..... 211
Hunt, Edwin.....213, 215
Hunt, W. F.....xiv, 66, 210
Hyde Park Presbyterian
Church 127
Hymn (Memorial) by Erastus
Foote..... 241

Illinois Central R'y (station)... 38
Illinois College..... 23
Illinois and Michigan Canal... 36
Illustrations, list of v

* Portrait.

PAGE

Immanuel Church, 88, 95, 232, 241
Increase in Membership..... 26
Incurables, Home for..... 136
Independent, The..... 126
India 107, 108
India, Missionary to..... 128
Indian Territory..... 112
Industrial School..... 117
Influence of the Second Church 148
Interior, The..... 126
Interior of the present Church Building as it appeared during the Semi-Centennial....*212
Interior of the Spotted Church, 35
Invitation Committee.....210, 211
Invitation, Form of..... 212
Isham, E. S..... xv
Isham, Mr. and Mrs. E. S.... 211
Isham, Miss Lizzie..... 210
Isham, P..... 210

Jackson, H. W., xii, xvi, 209, 210, 343
Jackson, Miss..... 120
Johnson, H. xv, 81, 120, 121 234, 302
Johnson, Seth.....xiv, 19, 62
Johnson, Mrs. Seth..... 19
Jones, Fernando..... 319
Jones, Mrs. F..... 26
Jones, Reuben D.....xiv, *61, 63
Jubilee Services—
  Communion..... 213
  Fellowship Meeting 267
  First Day..... 213
  Letter, Dr. Gibson..... 258
  Reception..... 300
  Sunday-schools 241
Judd, N. B..... 224
Judd, Mrs. N. B..... 211
Judson, Dr..... 213

Kasson, Mrs. Melinda 27, 94
Keeley Hall..... 88
Keep, Albert.....91, 147, 209

PAGE

Keep, Mrs. Albert 106
Keep, Mr. and Mrs. Albert.... 211
Keep, Henry,..... xi
Kellogg, C. P...xv, xvii, 43, 70, *74
Kellogg, Mrs. C. P....91, 210, 211
Kellogg, Palmer V..... 213
Kendall, Rev. H..... 150
Kimball, Mrs. H..... 118
Kimball, Miss H..... 118
Kimball, Walter.....xv, 70
Kindergarten, The Eleanor I. Reid 84
Knox, Mrs. J. S..... 113

Ladd, Mrs. Mary Jane..... 27
Lake, D. J.....81, 234
Lake Forest.....44, 288, 289
Lake Forest Association, 123, 124, 289
Lake Forest Church, 232, 288, 289, 291
Lake Forest University, 60, 123, 124, 147, 151, 276, 288, 289, 292
Lane Theological Seminary... 23
Laos..... 107
Lawrence, Miss A..... 210
Lawrence, Mrs. M. S.....211, 337
Letters from—
  Rev. W. W. Adams..... 303
  Rev. C. E. Cheney..... 343
  Z. S. Ely 301
  Rev. J. M. Gibson..245, 258, 340
  Rev. Dr. Hathaway..... 304
  Henry Johnson..... 302
  Rev. Jeremiah Porter..... 341
Lewis, Miss..... 120
Lincoln, Robert..... xvi
Lists of—
  Members of the Church, 1842–92 153
  Members of the Sunday-school (1892)..... 250
  Officers and Teachers of the Sunday-school (1892)..... 249

* Portrait.

PAGE

Present Members of the Church. 157
Location, Changes of..... 31
Lord, Erastus D. 27
Lot, Selection of.....28, 36
Lunt, Orrington..... 37

Main, Miss A..... 120
Manierre, George..... 37, 213
Manners of Church-going..... 29
Margaret McKay Bed..... 113
Marquis, Rev. Dr..... .. 94
Marsh, Miss S..... 118
Maryville, Tenn..... 48
Mason, Edward G.....xi, xvi, 210
Mason, Mr. and Mrs. E. G.... 211
Mateer, J. H..... . 127
Mather, Hiram F.....xiv, 63, *66
Matteson, Mrs 120, 302
Matteson, Mrs. Joseph.....113, 210
Matteson, Dr. and Mrs. J..... 211
McCagg, Miss A..... 118
McCarrel, A. F..... 121
McBirney, Hugh..... ....91, 210
McClure, Rev. J. G. K. (address)..... 288
McCormick, J. H..... 44
McCormick Seminary..... ... 123
McGenniss, J. W.....xv, *34, 70
McNamee, Mr. Theodore..... 32
McKey, Miss Sarah. 26
McPherson, Rev. S. J., xii. *xiii, *55, 84, 85, 88, 109, 217, 245
Meacham, Miss Augusta..... 27
Meacham, Mrs. Rebecca..... 27
Meacham, Silas..... 27
Meeker, Joseph. 78, 143
M. E. Church (Clark St.)....27, 37
M. E. Church (State St.). 37
M. E. Church (Wabash Ave.). 37
M. E. Church Block..... 39
Members—
Absent..... 154
Present..... 157

* Portrait.

PAGE

Deceased..... 176
Dismissed..... 176
Members of the Church, 1842-92..... 153
Members of Sunday-school .. 250
Members ordained to Ministry 176
Members, removal of..... 38
Membership 238
Memorial Hymn (Erastus Foote) 241
Merrill, G. W..... xv, 19, 21, 70
Merriman, Henry P, xiv, xvii, 66, 209
Merriman, Dr. and Mrs. H P.. 211
Messiah, Church of 27
Metcalf, R..... 82
Methodists and Presbyterians.. 307
Mexico..... 108
Michigan Avenue 43
Millard Rev. N..... 231
Millard, Mr..... 322
Mission Schools of the Church, 233
Missions, Sunday-schools..... 76
Missions, S. S. Work..... 337
Missionary and Benevolent Organizations..... 100
Missionary Boxes..... 105
Missionary, the First Foreign.. 128
Ministry..... 127
Ministry, Members ordained to 176
Ministers from the Church.... 247
Monroe, Michigan..... 23
Moody, D. L..... 98
Moore, Miss E. V... 118
Moore, John G.....xiv, 67, 82
Moore, Mr. and Mrs S.. 94
Morning Worship Jubilee—First Day..... 213
Mormons 111
Morristown, N. J 33
Moseley..... ..... 234, 240
Moseley Chapel..... 79
Moseley, Flavel, 19, 21, 79, 145, 224, 234

PAGE

Moseley Missions, S. S..... 77, 241
Mothers' Meeting (Moseley)... 83
Munger, Mrs. M. E 128, *129
Munger, Rev. S. B.....128, 129
Murdoch, Thomas,
91, 113, 147, 210, 211, 344
Music 28, 118
Music, Committee on, for Fiftieth Anniversary..... 210
Music Jubilee Services—
First Day..... 213

Neahr, Mrs M. J..... xi
Newhall, Miss L..... ... 118
New School..... 226
Newspapers, Religious 124
New York Evangelist..... 126
Nichols, A. B 128
Nichols, Rev. G. P. 231
Nichols, J. F..... xvii
Nichols, Miss..... 120
Norris, B. F.....80, 82
North Presbyterian Church.93, 94

Officers and Teachers of S. S., list..... 249
Old School..... 226
Olivet Church, 40, 45, 79, 91, 94
97, 231, 232, 321
Olivet Prayer Meetings... ... 323
Olmstead, L. D..... 78
Ordained to Ministry, Members 176
Organization 19
Organ (1845).....119, 120
Organist..... 121
Original Members... 19
Other Churches..... 93
Ottawa (Presbytery)....20, 24, 28
Ottawa (Presbytery), divided.. 20

Page, Miss A..... 210
Page, Benj. V..... xv
Page, C. L..... ..... xvii, 282
Page, Mrs. C. L..... xi

PAGE

Page, Mrs. J. E..... 26
Page, Peter.....xv, 70, 213, *232
Page, Mrs. Peter.....85, 210, 211
Paige, Nathaniel..... 94
Pastors.....xiii, 20, 22, 48, 228
Pastors of First Presbyterian Church..... 22
Pastor's Salary..... 20
Patterson, Rev. R. W., xi, xii. *xiii, 20, 22, 23, 28, 29, 44, 45, 48, *49, 53, 119, 213, 227, 228, 241, 246, 268, 290
Patterson, Mrs. R. W.....*50, 106
Patterson, Rev. and Mrs. R.W. 212
Patterson, Mr. and Mrs. R. W., Jr..... 211
Peck, Mrs. C. C.....*134, 145, 240
Perry, Mrs. S. A..... 211
Persia... 106
Personal..... 127
Pettibone, A. G..... xiv, 66 209
Pilgrims, Church of (N. Y.)... 32
Pike, E. S..xvi, 88, 89, 91, 209, 210
Pike, Mr. and Mrs. E. S..... 211
Pike, Mrs. E. S..... 113
Pitkin, Miss L..... 94
Pitkin, Mrs. N..... . 94
Plan of Union Presbyterians and Congregationalis ... 122
Poague, Miss..... .. 107
Poem, Rev. F. W. Guns .us.. 311
Political..... 127
Political Situation 23
Porter, Rev. Jeremiah.. ...22, 341
Portraits at Fiftieth Anniversary..... 213
Portraits, List of..... v
Power of Second Church..... 224
Prairie Herald..... 125
Prayer, Fiftieth Anniversary, first day..... 214
Prayer Meeting, Fiftieth Anniversary 312
Prayer Meetings..... 316

Portrait.

PAGE

Preface xi
Presbyterian Churches..... 39
Presbyterians and Congregationalists..... 122
Presbyterians, Conservative ... 25
Presbyterian Hospital.....112, 146
Presbyterian League..... 90
Presbyterian Recorder..... .. 126
Present Church Building..... 40
Price, Jeremiah 31
Printing Committee (Fiftieth Anniversary)..... 210
Professional..... 127
Pullman, Miss F..... 210
Pullman, Mr. and Mrs. G. M.. 211
Purington, George.....xiv, 64
Purington, J. E..... 234

Quartette Choir 118
Quartette Choir (first)..... 120
Quinlan, Charles H..... xv

Ralston, Henry M., xiv, xvii, 66, 210
Ralston, Mrs. H. M.(..... 210
Ralston, Mr. and Mrs. H. M.. 211
Ralston, Robert W.,
82, 88, *91, 92, 213, 234
Ranza Sitt..... . 109
Randol [illegible] Street.....27, 36, 37
Raymo[illegible], Mrs. Amelia..... 19
Raymo[illegible], B. W., *xiv, xv, 19, 20, 58, 59, 60, 70, 118, 144, 213, 224, 229, 270, 319
Raymond, Mrs. B. W.89, 136, *137
Raymond, George L..... 127
Read, Leander..... 43
Read, Mrs. L..... 211
Ream, Norman B..... 210
Reception Committee for Fiftieth Anniversary..... 209
Reception (Jubilee)..... 300
Reed, Josiah H.....xv, 119
Reid, Eleanor I.... 235
Reid, Eleanor I., Kindergarten 84

PAGE

Reid, Wm. H.91, 108, 146, 210, 235
Reid, Mr. and Mrs. W. H., 86, 211
Reid, Mrs. W. H..108, 146, 210, 344
Religious Newspapers..... ... 124
Removal from the Spotted Church..... 327
Reno, Tenn..... 48
Renwick, James.....32, 43
Revivals..... 96
Revival of 1858 .....96, 97
Revival of 1845. 98
Revival of 1876-7..... 98
Rhea, Mrs. S. J 106
Richardson, Rev. R. H..... 93
Robertson, Mrs..... 108
Rockwell, Mrs. H. M..... 211
Ross, Miss..... 85
Root, Miss F..... 120
Root, Miss H.....118

Sabin, A. R.....xvii, 121
Sale of old lot..... 37
Saloon Building.....*28, 230, 270
Sanger, Mrs. M. C..... 211
Sanitary Commission.....133, 333
Satara 132
Scammon, J. Y..... 38
Seamen, Work among..... 114
Sears, E. H..... 119
Seaverns, C. H.....120, 121, 302
Seaverns, G. A..... 121
Seely, Mrs. E. J..... 27
Sermon, Anniversary..... 217
Secession from the Denomination..... 149, 275
Session.....58, 273
Sextons..... 143
Shaw, T. A.....91, 113, 210
Shaw, Mr. and Mrs. T. A..... 211
Shipman, Miss L..... 118
Sioux Indians..... 106
Sister Churches..... 26
Skinner, Mark,
xiv, xv, *64, 70, 213, 224

* Portrait.

PAGE

Skinner, Mrs. M..... 213
Slavery.....23, 26, 93, 125, 270
Sloan, H. L..... 121
Smith, Rev. C. B..... 27
Smith, Henry..... 94
Smith, James A.....xv, *36, 70
Smith, Miss Joanna. 118
Smith, Mrs. M. W..... 94
Smith, Mr. and Mrs. W. W... 211
Snow, George W.,
xv, 31, *33, 70, 213, 344
Sopranos..... 120
Souvenirs, S. S.....247, 248
Spear, Mrs. V.. 26
Spees, Rev. S. G 122
Spire repaired..... 45
Spotted Church....*31, 33, 43, 230
Removal from..... 327
Sprague, Mrs. A. A..... 113
Sprague, Mrs. O. S. A..... 113
Sprague, W..... 121
St. Andrew's Cross..... 306
Starkweather, C. H..... 224
Starkweather, Mr. and Mrs. C. H..... 211
Starkweather, C. R..... 19
Starkweather, Mrs. M. E..... 19
State Bank of Illinois..... 30
State St. Mission.....78, 234
Stearns, M. C..... 37
Steele, Mrs. C..... 210
Steele, Frederick W..xiv, 67, 209
Steele, Mrs. George.....211, 344
Stimson, W. E..... 119
St. James' Episcopal Church... 27
St. John's Wood Church, London..... 261
St. Mary's Church, Roman Catholic..... 27
Stones of Spotted Church...44, 232
Stryker, Rev. M. W.....233, 267
Sunday, June 19 (Communion). 253
Sunday-school..... 236
Sunday-school Jubilee (address) 241

PAGE

Sunday-school, Jubilee of..... 241
Sunday-school, List of Officers and Teachers..... 249
Sunday-school, Members of... 250
Sunday-schools, Church..... 72
Sunday-schools, Mission 76
Sunshine Bed..... 112
Superintendents of Sunday-school..... .....xvii, 73
Survivors 19, 246
Survivors at end of fifty years.. 224
Sutton, J. B..... 119
Swedenborgians..... 38
Swezey, M. B..... 43

Tabernacle..... 98
Tablets, Memorial.....46, 47
Tabriz..... 106
Taylor, Mrs. Charles..... 27
Taylor, H. K..... 27
Taylor, Matthias..... 27
Taylor Street Mission.....78, 234
Teachers in S. S..... 249
Temperance Work 116
Temple, D. H..... 128
Tenors..... 121
Third Presbyterian Church.... 276
Thomas, B. W..76, 209, 232, 233, 337
Thomas, Mrs.. .. ..120, 302
Thomas, Mr. and Mrs. B. W.94, 211
Thompson, H. M..... xv, 70
Thompson, J. L.....xvi, 70
Totheroh, Rev. W. W..... 293
Tract Society 115
Treasurers' Reports..... 145
Tremont House 101
Trustees.....xv, 21, 70, 273, 274
Trinity Episcopal Church..... ,79
Tripoli 107
Turner, A. M..... 209
Tuttle, Fred.....xv, 70
Twenty-fifth Anniversary Sermon..... ... 220
Tyler, Elmer..... 26

* Portrait.

PAGE

Tyler, Mrs. Elmer..... 26

Union Communion Service.... 253
Union of Olivet and Second Churches 41
Unitarian Church, First....27, 28
Updike, Mr. P. L..... 37

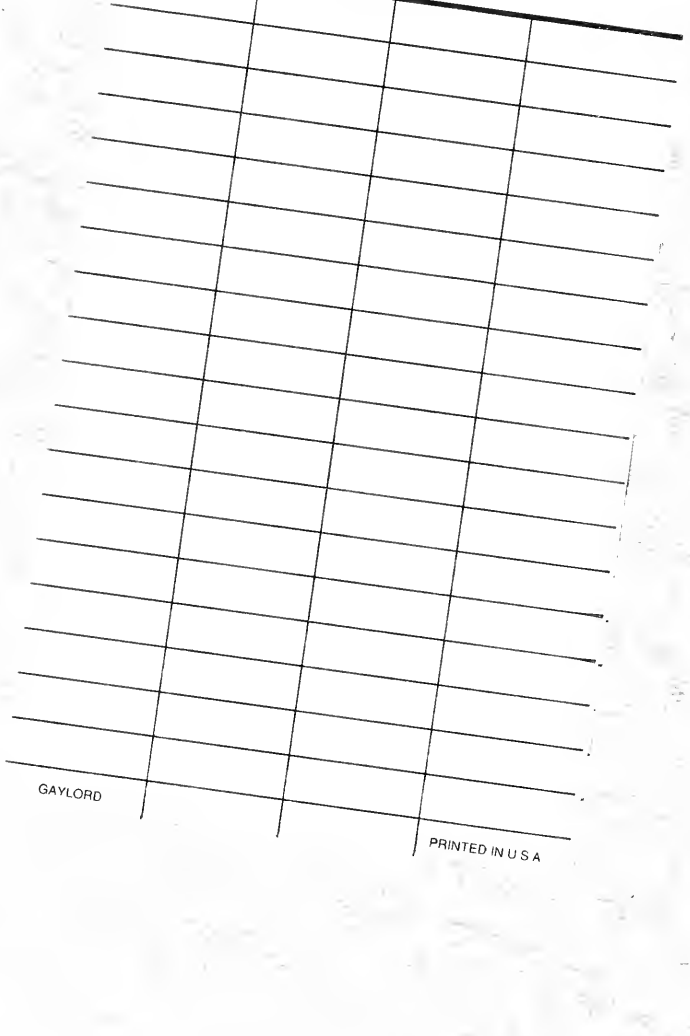
Van Hook, Mrs..... 107

Wadsworth, Mrs. C. H. 94
Wadsworth, Elisha, xv, 21, *24, 70, 344
Wadsworth, Julius..... 31
Wahl, Rev. S. F..... 27
Waite, H. F..... xvii
Walker, Rev. J. B..... 124
Walker, Mrs. W. B..... 110
Ward, S. D....xi, 81, 209, 234, 331
Ward, Mr. and Mrs. S. D. ... 211
Warner, S. P.....143, 213
Warren, Mrs..... 108
Watchman of the Prairies ... 125
Webster, Mrs. Ann E..19, *23, 246
Weed, Rev. I. M..... 123
Wells, Miss J..... 120
Wentworth, John, *127, 213, 319, 329, 330
Wersencraft, Mrs. Jane..... 27
Western Herald 124
Westminster Presbyterian Church 94, 232
Wheeler, Mr. Hiram..... 37
Wheelock, E. D..... 82
Whitcomb, L. E..... 94
Whiting, Samuel B..... 26
Whitlock, Mrs. L..... 120
Wicker, C. G.....xv, 70
Wicker, Mrs. C. G..... 211
Wier, J. B..... 27
Wight, Rev. A. S., 128, 231, 313, 344
Wight, Rev. J. Ambrose, xiv, xvii, 62, 73, 94, *95, 125, 126, 127, 231, 247, 322
Wilcox, Edward..... 94

PAGE

Wilcox, Mrs. M. E..... 94
Wilson, Mrs. Agnes..... 26
Willard, Sylvester, xiv, *xvii, 19, 20, 58, 61, 73, 224, 270, 282, 344
Williams, E. M..... 127
Williams, John C., xiv, *20, 62, 213, 224, 247
Williams, Mrs. John C..... 229
Williams, Mr. and Mrs. J. C.. 341
Williams, Miss L..... 210
Willliams, Norman, xvi, 46, 47, 209
Williams, Mr. and Mrs. N.211, 344
Williams, Miss Susie..... 78
Williams, Mr. and Mrs. S. B.. 95
Willing, Henry J.....xiv, 65, 233
Willing, Mrs. M. J..... 211
Withrow, James..... 94
Withrow, Rev. J. L..... 284
Woman's Auxilliary..... 109
Woman's Presbyterian Board of Missions..... 108
Woman's Foreign Missionary Society..... 105
Woman's Home Missionary Society..... 109
Woman's Presb. Board of Missions of the Northwest.... 105
Work Commenced 33
Worship, Place of..... 27
Wright, Miss Frances S..... 19
Wright, John S.....19, 224
Wright, Mrs. John..... 229
Wright, T..... 40
Wurtz, Maurice.....76, 233

Yoe, P. L..... xv
Young Ladies' Foreign Missionary Society..... 108
Young Men's Christian Association..... 331
Young Men's Mission..... 233
Young People's Association ... 116
Young People's Prayer Meeting 303
Young People's Work 113

* Portrait.

Princeton Theological Seminary-Speer Library
1 1012 01056 5986